ST. LOUIS

OUTLAW

25¢
35¢ elsewhere

Vol. 1 No. 10

Dec. 18 – Jan. 21, 1971

SEASON'S GREETINGS

WOMEN'S JIGSAW PROJECT

A Full Day
For Women To Share

ENERGY ideas theater plans songs poems love food

TO MOVE FORWARD INTO A NEW TIME

on Dec. 20 The 10th Anniversary of the NLF

3648 Washington
Sheldon Memorial

Call 862-9327
for information

Women Speakers

The Women's Center Organizing Committee has speakers available to talk on Women's Liberation to interest groups. Speakers are prepared to discuss such topics as:

(1) The Women's Liberation Movement: History, Ideas, Goals, and Significance.

(2) Discrimination Against Women in America: Who is the Enemy?

(3) The Crisis in the American Family.

(4) How Women's Liberation relates to Revolutionary Socialist Movement--the struggles of black and third world people, workers and youth.

(5) The Proposed St. Louis Women's Center.

If requested other topics can be discussed. Further information can be obtained from:

Sandy Roeder 721-5251 Lynn Backus 652-1938

SMOKE

"Some men prefer their women like cigarettes--just so many, slim and trim in a case, waiting in a row to be selected, set afire and when the flame has died--discarded.

More fastidious men prefer their women like cigars--the brand is better, they last longer, but they too are set aside when the fire has died.

But real men--real men prefer their women like pipes. They knock them gently and care for them always. No man shares his pipes."

JON'S PIPE SHOP
42 NORTH CENTRAL
CLAYTON, MISSOURI

On Saturday, December 5, seven women approached the manager of Jon's Pipe Shop in objection to the above leaflet he distributes in his store and a similar sign he displays in the window of the shop. His reason for the leaflet and sign are that they "give the patrons pleasure" by degrading and objectifying women. Because we were women he completely refused to listen to what we were saying and instead he evaded the issue. He said that "it was women's fault" the way they were treated and that women should always wear dresses so that men can see their legs, and why didn't we go out and get ourselves husbands.

This kind of advertisement and the attitude it expresses toward women is just one more example of the way products are advertised at the expense of women to gain profit. It is also the means men have of keeping women in their subordinate role as sexual objects.

Since the manager blatantly supported the degradation of women and refused even to talk seriously to women, we are asking sisters and brothers to BOYCOTT JON'S PIPE SHOP.

free breakfast

The St. Louis National Committee to Combat Fascism (NCCF) is starting a free breakfast program for children in the Marquette school district. (Gaslight Square) It will operate 5 days a week, 7 a.m. to 8 a.m. beginning in January. They will need help--like food and people who are hip to planning nutritious breakfasts. Contact Leroy Ross, 534-6413.

Women's Information

A packet of ten introductory articles about many aspects of Women's Liberation is available for people interested in finding out about Women's Liberation.

The packet includes articles on consciousness-raising, Third World Women, housework, statistics of the discrimination against working women, a bibliography, and a directory to St. Louis groups.

Send either a self-addressed, stamped (8 cents) envelope, or 25 cents and your name and address to:

Lynn Backus
1422 Ferry St.
St. Louis

Men Meet

A group of men recently got together for a rap session in an attempt to come to grips with their own sexism. It was the first meeting of this type to be held in the St. Louis area, and our major problem was to decide where to go in the future.

One thing is becoming more and more obvious: there are many men who want to confront their own male chauvinist attitudes and to develop an awareness about the many ways men oppress women in everyday life. They want to move toward combining their politics and personal life, toward re-defining their revolutionary goals. They will be meeting again. For information about these meetings, call 862-9327.

PEOPLES NEWS

Wrong Side of the Law

Rick Patrola is twenty-four years old. His younger brother Herbie is seventeen. They live in Beltefontaine Neighbors in the North county. Rick describes himself as a member of the silent majority:

"If I have any politics at all, I suspose I'm more right than left," Rick told the Outlaw.

But politics in the form of the police hit Rick Patrola in the mouth the other night, so he called to tell us about it.

Late Wednesday night a few weeks ago Rick went to visit his parents and younger brother Herbie. As brothers sometimes do, he and Herbie got into a fight. They were both very mad and very excited. Rick and Herbie's parents got scared. They were afraid one of their boys might get hurt.

Rick and Herbie's parents thought that the Law was something which existed to help them. So in a time of trouble they did what they felt they should do -- they called their friendly Beltefontaine Neighbors police to help them out. They didn't want either of their boys arrested. They just wanted the fight broken up and Rick who seemed to them to be very upset and excited -- sent to a hospital for the night to calm down.

The police arrived and were extremely polite to Rick's parents. Rick's parents explained to him that all the police were goin do was take him to the hospital where he could calm down. He agreed to go and walked out of the house with two friendly, polite Beltefontaine Neighbors policemen.

As soon as they got out of the house the police

Then they grabbed Rick's handcuffed arms and threw him in their squad car. Rick asked them if he was being arrested or taken to the hospital or what. He also asked them if they could take off the hand cuffs because they were hurting his wrists.

"Keep your fuckin mouth shut, jag off. You're goin where we wanna take you. If you wanna get there in one piece, keep your punk mouth shut," the officers replied.

Now Rick was mad. He didn't figure he was under arrest. He didn't figure, being a good citizen and not a criminal, that he ought to be treated the way he was being treated.

He also didn't like being called a jag off. So he explained to the officers that just as they didn't like being called pigs, he didn't like being called a jag off.

"Quit that pig shit" the officers said.

"Then stop calling me a jag off," Rick said.

"Jag off," the officers said.

"Pig," said Rick.

The next thing Rick remembers is lying on the ground bleeding, with one cop kicking him in the groin while the other hit him in the head with his night stick. They asked him if he still thought they were pigs, but Rick didn't answer. He'd learned his lesson. You don't call two armed pigs, pigs, not when one is kicking you in the balls while the other is beating your head in.

Rick was taken to the hospital that night, but not for rest and tranquilizers. He went to have his face bandaged and his ribs and groin looked after. When his wounds had been treated, the two polite officers took Rick Patrola to jail.

What for?

For resisting arrest (he was never told that he was under arrest) and for cursing a police officer.

Rick and his little brother Herbie (with whom he is again friends) and their parents learned a lot that night.

"When I used to watch TV and see blacks and long haired kids being beaten by cops I didn't believe it. I figured it had to be the blacks' or the kids' fault. Now I

December 20 is the 10th anniversary of the National Liberation Front (NLF) in Vietnam. On that day, ten years ago, the South Vietnamese people renewed their struggle for freedom and self-determination. Those of us who support the just struggle of the NLF are celebrating this historic anniversary from Dec. 13-20, the Week of Solidarity with the Peoples of Indochina.

Many Americans who recognize the inhumanity and immorality of the war against the people of Vietnam call for peace without supporting an NLF victory. Together with the Vietnamese people, we believe that peace-at-any-price is unacceptable. Peace must carry

Crisis in Health Care

By the Health Committee

When the phone rang an unidentified woman asked the nurse for a phone number. The nurse, who was very busy, as is usual at City Hospital 1, told the caller that she was too busy to be used as a phone operator, and that the caller should call the hospital switchboard. Then the caller identified herself as the Nursing Director. She summoned the nurse to her office and fired her.

This event precipitated the recent crisis at City Hospital 1. When the House Staff (residents, interns and medical students) from St. Louis University heard about this harassment and firing of a working nurse, they asked to talk to the Nursing Director. She refused to discuss the firing.

To publicize their protest the St. Louis University house staff and students arranged a walkout—which consisted of the med students leaving while residents and interns stayed on the job. Though the actual pattern of health care was as usual, the walkout and its publicity resulted in the rehiring of the nurse. The Nursing Director, a black woman, felt that the support for the white nurse and the walkout were racially motivated and surrounded herself with guards from ACTION the following day.

Realizing that the Nursing Director's action was only a small part of a larger problem, the SLU house staff callled a meeting with the Washington U. house staff to discuss ways to end **continuing** problems at City 1. On Friday, November 6, two days after the walkout, the doctors met and drew up a set of nine demands for better patient care, for presentation to the Hospital Administration. The most important of these demands were for (1) improved physical security of the hospital, (2) hiring more personnel, especially nurses and licensed practical nurses (LPN) and (3) making a workable supply system.

Along with these demands, the combined house staff said that they would allow thirty days for improvement to begin taking place. If that deadline isn't met, both SLU and Wash. U. medical schools will be asked to remove their med students.

How has this crisis happened at City 1?

Why are Doctors threatening to withdraw medical services?

What are the continuing problems at City 1?

Who is responsible?

Who is involved?

What can be done?

These are the kinds of questions people concerned with health care for the people of St. Louis are worried about. These questions apply not only to City 1, but they also need to be asked about Homer Phillips, about Malcolm Bliss, and about lead poisoning of St. Louis children. Some people are trying to get the answers together so that all of us can know what's going on and what we can do. We're going to try to deal with some of the answers here. In other articles we will continue to report about health care in St. Louis, and try to analyze what's going on.

Let's start by talking about how the crisis arose. City 1 used to be, up till World War II, a fine training hospital for nurses and doctors, and was generally an excellent hospital which served both the poorer white and black populations. However, as the black percentage of the city population went up and as more whites moved to the suburbs, the black population served by City 1 became greater. As the tax base of St. Louis decreased, concern by the city administration for good health care also decreased.

City 1 is still a training hospital connected with both SLU and Washington U. med schools, getting staff as well as money from these schools. However, very few of the house staff are permanently connected with the hospital– so they, knowing they'll be getting out soon, haven't felt responsibility for taking action before.

Only because the situation had become so intense did the doctors resort to walking out and presenting demands. Their intent is not to shut down the hosiptal, but to force those responsible to give **good** health care.

City I is now a place where a social worker can get shot at through a window, where an old lady can be beaten and robbed during the daytime after leaving the clinic, where armed robberies take place within the hospital, where an Operating Room technician can get stabbed in the O.R. lounge, where there are numerous purse snatchings all the time. These are **security problems**—problems which frighten away patients and which keep nurses and others from working there. One of the doctors' demands is to make the hospital more secure without making it into an armed fort. Doctors want something done about the numerous entrances and open parking lots, which allow people who have no business there to wander in and out.

Health care in City 1 is being cut down all the time. Pediatrics, for example, has only about eight patients due to lack of staff. The largest problem is **personnel**—not enough doctors, technicians, nurses, LPN's, maintenance help and administrators.

One of the doctors' demands is that the city requirement restricting jobs to St. Louis city residents be

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Every Woman's Right

Free, safe birth control and abortion ought to be the right of every woman in the world, not because it is in the interest of population control (the real cause of starvation and poverty is the unequal distribution of wealth and resources between "developed" and "undeveloped" countries), but because it is the right of every woman to determine what happens to her own body and her own life.

In the United States, abortion is legal in the majority of states only if pregnancy threatens the life of the mother and that decision is made primarily by a hospital board of physicians and psychiatrists (all men), not directly by the woman herself. The cost for abortion, usually between $300 and $1,000 makes it, clearly a privilege of white middle and upper class women. Nine out of ten legal abortions are performed on white women, and of the approximately 1,000,000 illegal abortions performed in the United States each year, the deaths that result from botched operations take the lives primarily of Black, Puerto Rican, Chicano and other non-white women.

Non-white, low income women, especially in the Puerto Rican community have been used as "guinea pigs" to test at least one brand of the pill, Enovid. In 1956, 256 Puerto Rican women were selected for the first human trials, officially because of their high pregnancy rate but in fact, because the G.D. Searle company did not want to test the new drug on white American women!

We demand that free birth control and abortion become available as part of the larger struggle for free, decent health care for women and men alike. Abortion, for example, should be a relatively simple medical procedure, especially if done by the 16th week of pregnancy, although there are methods to perform abortions up until the 22nd week. The two main abortion procedures, the D&C (scraping of the uterus) and the vacuum or "suction" method take no more than 30 minutes to perform and could easily be done in outpatient clinics by paraprofessionals (non-M.D.s who are competently trained by a doctor to perform the operation.)) For abortions to become available on demand to the masses of women would mean that the medical profession would no longer have exclusive control over women's bodies or exclusive possession of the skills and knowledge required for performing abortions.

We believe it is important that all women have free access to full information about birth control and abortion so we can have knowledge about our own bodies and the situation of health care in this country. St. Louis women should know about the following birth control and abortion services:

BIRTH CONTROL

Planned Parenthood, 4947 Delmar, Phone: 361-6360

On her first visit to PP a woman will see a nurse about various birth control methods and her medical history, a social worker regarding charges, and a

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←3 Health Care

dropped. Calls come into the hospital daily from people who would like to work there, but who are kept out by this residence requirement, or by the red tape involved in getting a waiver.

Low pay for these jobs also keeps people away. Only in the last month have nurses' starting pay been made competitive with that of nurses in other St. Louis hospitals. Even so, a nurse who has worked there 17 years gets only $4-5 more per month than the nurse just starting. Who's going to work knowing that? Another factor keeping nurses away is the Nursing Office practice of switching nurses to various positions rather than letting them stay where they want to work, where they are efficient. Nurses are people, not interchangeable parts, they can't be treated like machines.

Another health care problem has been the trouble and delay in getting supplies. Red tape has resulted in periods when certain necessary supplies which had been ordered were not in the hospital for two full weeks. This is a problem which can be solved without any new money, but with good administration. One demand the doctors made was that a full time person with authority over supply be located **in the hospital**. The heads of personnel, Supply and Administration, the three branches of the hospital administration have all been located not in the hospital but at City Hall.

As we talk about the connection between City Hall and the continuing problems at City I, we're beginning to talk about who is responsible for the hospital crisis. Supposedly the three heads -- Personnel, Supply, Administration -- are under a City Hospital Administration. However, we need to look into who is on the Administration, and who is on the 22 member Hospital Commission recently appointed by the Mayor. We need to know how people get chosen to be in these positions. Also, we need to know the power, limits of power, and responsibility of these groups.

Along with researching and reporting the answers to these questions, some of us want to find out more about other aspects of the situation at City I. The doctors have made their demands and are supposed to be meeting with city officials to discuss their proposals for change. The nurses too have been meeting to discuss problems of recruitment. Students of the nursing school are also becoming active, and have talked to a lawyer about suing the Nursing School for violation of their Civil Rights (the nursing school has forbade them holding other jobs). The nursing school faculty is getting together to discuss grievances. These are all part of one struggle for good health care at City I. These same struggles are connected to problems at other public hospitals in St. Louis, and to public hospitals in other cities as well.

Good health care is a political problem. People have the right to quality public health -- to fully staffed and well-functioning clinics and hospitals which have necessary supplies and equipment and which are safe to be in. The doctors at City I are attempting to get adequate short run health care. They realize that long run solutions to the problem must come from action and concern by the community, by the people of St. Louis. This is why the doctors are distributing leaflets to clinic patients explaining their actions and asking for support. As they say: 'The City is spending time and money on downtown development, parks, and other projects. Certainly the time has come to spend Time, Money, and Effort for your hospital.'

Monday, Dec. 7, a month after presenting a set of demands for better health care at City Hospital No. 1, the House Staff of City I met again with city officials. In a couple of key areas the doctors felt that the city was already making significant improvements.

Personnel Shortage--the biggest problem--will be dealt with by (1) City Hall sending a recruitment person to work out of the hospital, (2) increased hiring of staff regardless of residence (30 RN's and LPN's have been added in the last month but 90 more are still needed), (3) Fencing in and guarding the employees' parking lots, (4) authorizing an 18 percent overall pay increase for RN's and LPN's, and (5) allocation of new slots in the Record Room, X-Ray department, and Lab.

Supply Procedures will be straightened out by having a person in charge on the spot daily and by reducing the red tape of routing supply requests through the comptroller's office at City Hall.

While there is still no Hospital Administrator to run the hospital at the hospital, City officials promised that someone was considering the position.

The readiness of city officials to respond shows the effectiveness of the doctors' demands and of their threat to withdraw services. The willingness of the city to go *further* than promises and short-run changes is still a question in everybody's mind. The people who have neglected City I for years cannot be expected to change their philosophy overnight. Good health care for the people of St. Louis will only be the result of a long struggle on many fronts.

←3 BIRTH CONTROL

gynecologist for a breast exam, pelvic exam, and pap smear. Presently, PP regards the pill, the IUD, and the diaphragm as the most effective birth control. A woman can purchase her birth control directly at the PP clinic. Pills cost about $1.00 per month's supply, a diaphragm costs about $1.25. Charges are based on a woman's income, her family and number of children if she is married. The average cost for the initial examination and pap test is about $5.00.

Women 17 years of age or older (married or not) can be treated at PP. Women under 17 can be treated under the following circumstances: if they are married, if they are to be married in two months, if they have been pregnant, if they have the signed consent of their parents, or if they are referred by a doctor, clergyman, or social agency.

PP does not yet give free pregnancy tests but plans to begin giving them by January, 1971.

ABORTION SERVICE:

Although legal abortions are not available in Missouri it is possible for women to arrange for abortion counseling through the Clergyman Consultation Service. The service is a non-profit group which will see anyone of any age for abortion counseling and referral. Women do not have to be referred by a clegyman, but may contact the Service directly. Parents are not notified unless the woman involved requests the Service's help in talking to her parents.

To contact the Service call 388-0310 where a taped recording will provide you with a proper number to call and reach one of the abortion counselors. If you have trouble reaching the number call Jean Graham at 647-3528.

If a woman thinks she is pregnant she should call the Service and arrange for a pregnancy test. In order to help women get an abortion the Service **must** have a STATEMENT OF PREGNANCY FROM A DOCTOR, INCLUDING AN ESTIMATE OF HOW MANY MONTHS PREGNANT A WOMAN IS. A LAB TEST CONFIRMING PREGNANCY IS NOT SUFFICIENT. THE SERVICE MUST HAVE A DOCTOR'S WRITTEN ESTIMATE, BASED ON HIS EXAMINATION, OF HOW MANY MONTHS PREGNANT A WOMAN IS.

TIME IS THE MOST IMPORTANT FACTOR IN ARRANGING AN ABORTION. If you try to arrange a pregnancy test and examination with a private doctor, don't wait 2 or 3 weeks. Make known your urgent need, and if a doctor can't see you, call the Clergyman Counseling Service for an appointment with one of their doctors.

Emma Goldman, active in the feminist movement and I.W.W. was sent to jail because she declared that "women should not always have to keep their mouths shut and their wombs open." We are angry because our natural sexuality, our ability to reproduce and create life is exploited by the high costs of abortion and birth control. The medical profession, the drug manufacturers, and state legislatures which control the availability of birth control and abortion consist mainly of men. Once again, men are making decisions about issues which involve women directly.

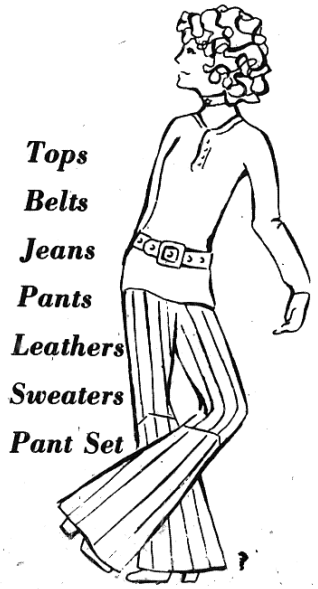
Women in St. Louis are beginning to come together and rap about the many issues which relate to the women's struggle for liberation: birth control, abortion, health care, gay liberation, self-defense, job discrimination, day care, etc. Women or groups of women interested in rapping more about these issues and finding out more about birth control and abortion should contact us at the following numbers: Gail Pellett, 862-7239, or Jean Graham, 647-3528, or Sue Rosenblum, 862-8017. We want to share the information we have on these topics and are also interested in learning from other women what struggles are happening in high schools, offices, colleges, and wherever else women are working together.

Sisterhood is Powerful!

Revolutionary Women

FOXMOOR

Where It's Happening



Tops
Belts
Jeans
Pants
Leathers
Sweaters
Pant Set

68 S. County Shopping Center

PRISON

These poems were written by Lindsay Calomee, a brother in Folsom Prison. He is black...Like a lot of blacks (puerto ricans, chicanos) coming out of ghettoes like Oakland and Berkeley, he made his way in the streets. Making it in the streets is easier than doing shit work for a racist boss. But pig brutality, racist judges and prison are another part of that street life. During the last three years (all spent in San Quentin and Folsom) this prisoner has become a revolutionary.

Amerikan prisons are filled with political prisoners -- blacks, chicanos, puerto ricans, indians -- victims of a racist system. They are refused a place in the system and are punished for living outside that system. But the pig hasn't counted on the radicalizing effect of this experience. Vast numbers of prisoners have become revolutionaries.

The prison movement is growing despite the tortuous and brutal repression it has brought down on inmates.

POETRY

BLACK MESSIAH
(JONATHAN P. JACKSON)

Born to love & pain
chasing the wind
having no wings

Brother, where are you
shed your shackles
be quick
face your aggressor
be courageous
stand firm
hot steel
warming your hand
live

know freedom
if
only
momentarily.

PRISONER NO. 2

i thought & i wrote
about all the things
they did to me.

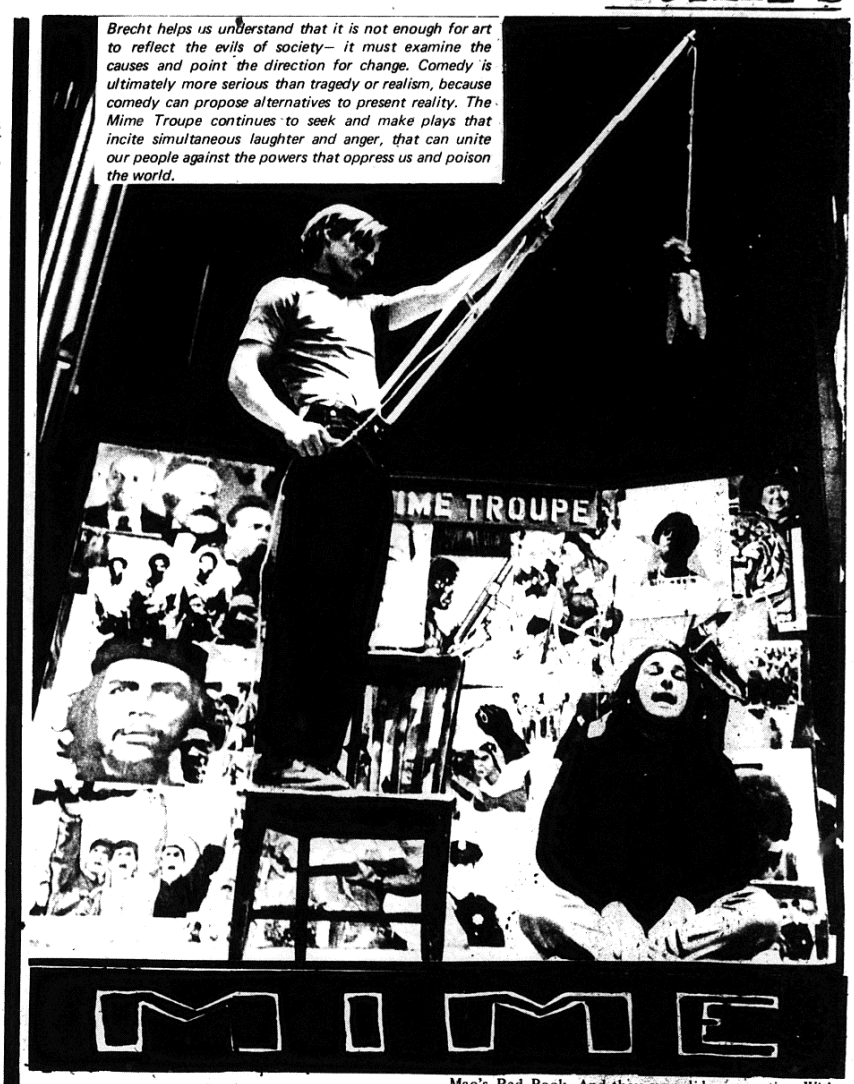
they came & took me
trussed me up
beat my black ass
called me nigger
& took all my poems.

(i used peckerwoodscrackershonkies&pigs)
(i called em peckerwoodscrackershonkies&pigs)
you're in prison, boy,
what's eatin' you nigger?
y'all owe moe dues
you ain't paid up
thinking niggers is humans.

they sucked my blood
& took my mind
creating a monster
to seize the time.

DE LOOSIANA-SATDY-NIGHT-JAMBOWREE
REVOLOOTION

Hey mister,
heah we go agin
ya wanna ticket
it's most to begin
de loosiana-satdy-night-jambowree.
Sunny
ain't no more fish fry
at de jambowree
niggers hangin' high
de honkies flock to see
OLD BLACK JOE CASTRATED
swingin' from de magnolia tree
de preacher Tom sayin'
pray, brother, pray,
de change done come
black folks is in on de fun
blowed de armory up
musta got boutta thousand guns.
Sunny
dat time done passed
ain't never gonna come no more
de fryin' of de fish
de hangin' of joe.
he Sunny
sell de tickets for me
to de boogaloo
watchin' honkies hang from de tree
for hidin' in de back
watchin' miss mustang sally pee
dere's gonna be dancin' an' fun
wait an see,
playin' records like
thangs ain't what dey use to be.



Brecht helps us understand that it is not enough for art to reflect the evils of society– it must examine the causes and point the direction for change. Comedy is ultimately more serious than tragedy or realism, because comedy can propose alternatives to present reality. The Mime Troupe continues to seek and make plays that incite simultaneous laughter and anger, that can unite our people against the powers that oppress us and poison the world.

By Eco-Man

The San Francisco Mime Troupe descended upon Washington University recently and took people on a wild trip into the bizarre and sometimes shocking world of radical theatre. It was an evening of "lecture-demonstrations" — placing art in the service of revolution. The Troupe's performance was persuasive and moving, the kind of thing that turns you on to changing the grotesque political realities around you.

The Mime Troupe defines itself as "a non-profit theatre company dedicated to the overthrow of capitalism. Originally conceived as a cultural alternative, our company has recognized through experience that all art is political – the consciously political artist simply knows which side he is on. Our decision in 1962 to take theatre outside financial and cultural limits into the mainstream of life brought us into direct confrontation with the forces of death."

All art is political? A lot of people get uptight over the extension of art and culture into the real-life human drama of misery, oppression, conflict and struggle. And revolution. Yes, revolution. Isn't that really going too far? Satire is fine, and so is a little social criticism providing it's done professionally – but revolutionary art? It's only when you see a group like this that you begin to fully realize the decadence and emptiness of bourgeois culture, of all art that claims to be "apolitical."

The Mime Troupe has been around San Francisco for 10 years, performing in the parks and streets and campuses – anywhere an audience could be found. They live mostly off donations. A people's theatre must be free. By 1966 they became a "theatre of the movement." They went "into the streets where we couldn't take a stage" with gutter puppet shows, mixed media, and "commercials for radical survival."

In their performance here, the Troupe proved that politics doesn't destroy theatre but brings it to life. They moved right away and communicated with the people. They sang, played musical instruments, (they have a group [illegible] band), shouted, chanted, ran around on stage, and conducted a rap session. They read from Mao's Red Book. And they even did some acting. With the Mime Troupe, you know that spontaneity will win out over structure.

They did three powerfully effective skits – one on the idiocy of graduate education in American universities, one on the Los Siete de la Raza, and one on ecology. In each they effectively played on the Comedia dell' arte technique of exaggerated stereotypes, which dwells on satire and "gives every evil a mask and a punishment." The Troupe has some very talented actors, but their politics often takes you away from the theatrical. They make powerful use of graphics, including a paper movie in their Los Siete skit and a backdrop covered with revolutionary posters, signs and symbols.

"Eco-man" contained the most exciting dramatics. In it we have the spectre of three men (played by the same actor) successively posing as saviors of our decaying environment. They are Mr. Federal Government, Mr. Business-man (Capital Growth) and Mr. Academia – all falsely posing solutions to the very problems they created in the first place. It is a beautiful display of humor and futility.

Mr. Government launches a massive program in the field of conver... no, conservation. While generously spraying herbicides in Southeast Asia for "protective retaliation," he worries about saving the "Free World" from eco-catastrophe. Then Mr. CAPITAL GROWTH appears with the hype of the used-car salesman (trained at Esalen), exuding confidence that he can "make a business out of your problems." (people gagging) Ultimately, of course, his only real answer is individual initiative within an EXPANDING ECONOMY. "When Americans get their heads together every problem looks a little smaller." (He rapes the dying Mother Earth.)

Finally, out of desperation, the Strangelovian Mr. Academia appears on the scene. Some lengthy in-depth analysis of the problem [illegible] the "final solution" scientifically and objectively arrived at – POPULATION CONTROL: ("If they won't do it, we'll have to do it for them.") Keep Third World people from breeding more revolutionaries. Develop techniques to maintain worldwide "equilibrium." [illegible] swings a mean IUD.

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BANK BURNING TRIALS

BY BARBARA HENSLEY — A superior court jury has [illegible] on felony charges any of the eleven [illegible] at the University of Santa Barbara charged with arson in the Bank of [illegible] here last February.

[illegible] the 11 defendants were convicted on [illegible] charge [illegible] rioting in a riot and arson [illegible] the [illegible] were acquitted and the jury [illegible] deadlocked regarding the remaining [illegible]

[illegible] first read in the courtroom of Judge W[illegible] [illegible] of the defendants were [illegible] William Holland, 22, and [illegible] when the judge polled the jury, the [illegible] stated that he agreed with the guilty [illegible]

[illegible] Joseph Keefe, a librarian at [illegible] stood on the panel when the [illegible] before then declared the [illegible] the jury was unable to [illegible] and Erik [illegible] Hoist was lost and the jury had [illegible] to make sure they had made a [illegible] not guilty verdict.

A decision has not been made whether the district attorney will seek to retry the five persons upon whom the jury could not agree.

The prosecution let out all the stops for the summation. DA William McCracken characterized the defense witnesses as a "pack of liars". This was too much even for the judge. He followed the summation by telling the jury to disregard McCracken's statement that "Kunstler came to town [on Feb. 25], did his job, and left, and the Bank was in ashes."

Greg Knoll, 21, one of the defendants said after the trial was over, "The case was a fraud, a hoax from the very beginning. The prosecution was only interested in harassing and prosecuting the leadership of Isla Vista. Every single person who was on trial was innocent of every single charge."

The judge has set sentencing of the four who were convicted for November 25.

The arson charge actually pertained to a blaze that began four hours previous to the fire that eventually destroyed the $250,000 bank. The first involved a burning refuse truck that was pushed into the building. No one was ever charged with the actual burning of the bank.

DON'T EAT PLASTIK CEREAL! IT ROTS YER GUTS AND TASTES LIKE SHIT! WHY NOT MAKE YER OWN DELICIOUS AND NUTRITIOUS BREAKFAST FOOD . . . CRUNCHY GRANOLA! MILLIONS LOVE IT!

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MIX INGREDIENTS TOGETHER. ADD THE HONEY WHEN INGREDIENTS ARE THOROUGHLY COATED WITH HONEY, ADD THE OIL. PREHEAT OVEN TO 300-350° AND BAKE IN SHALLOW PANS. AFTER 15 MINUTES, CHECK PROGRESS EVERY 5 MINS OR SO, STIRRING WITH A FORK. STORE IN COOL PLACE.

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Akashic 6 N. Euclid
Bergdorf Booksellers 744 McPherson
Carpenter's Newsstand 8th & Olive
Peace Center 6244 Delmar
Washington U. Bookstore Lindell & Skinker
Craft Alliance 6640 Delmar
Antelope Freeway 4724 McPherson
St. Louis University Bookstore 20 N. Grand
Pseudonym 409 N. Euclid
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EAST

Apocalypse 6 N. Church, Bellville
Pant Pit 13 S. Jackson, Bellville
Pant Pit 106 E. Vandalia Edwardsville
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Spectrum I 124 S. Kirkwood
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Foxmoor 68 South County Mall
Clothes Closet Big Bend & Lockwood
Boxer's 2738 Cherokee
KSHE Radio 9434 Watson Road

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The Outlaw is starting a new classified ad service. There will be no charge for the ads, but all ads may not be run, depending on space available, date received, and type of ad. We'll try to eliminate anything we feel will or has resulted in a rip-off; legal turn ons, model ads, dating services, and generally questionable stuff. We still cannot vouch for the sincerity or legitimacy of the ads. If you get ripped off, let us know. Ads will not be accepted by phone. When writing, include address and phone number. It will be withheld if you ask.

St. Louis Outlaw
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talkin' 'bout RPCC

"I Saw it All" – Duke Seagrass

The Revolutionary People's Constitutional Convention (RPCC) was a bummer. The convention itself never really got off the ground, and there were a lot of bad vibes. But the convention made people think about where the revolutionary movement is at, and where they are in relation to the movement.

In this article, I talk about the initial emotional responses that I, as a white male radical, had to the convention, and then about how I relate those emotions to what I hope is a constructive discussion. I am including my emotional responses because I think that they make my discussion of the convention more honest -- people should know how I felt at the time. But it is important to understand that I do not consider many of my emotional responses valid criticisms, especially those responses involving the Black Panther Party (BPP). My responses were often the result of my shortcomings rather than the result of shortcomings in the people I reacted against.

Since its formation the BPP has proven through action its righteousness as a revolutionary party, deserving the full support of the white community. I fully support the BPP. This article should be seen as an effort to honestly express the ways the convention affected my consciousness -- including my realization of the need for unity within the movement, and for solidarity with the Black Panther Party.

The Panther's authoritarian control was too much for me. It was nothing like the kind of thing I had hoped would be going on at the RPCC ... it was a flash of the repressive atmosphere I'm living in hope of escaping. I couldn't take a piss when I wanted to -- "security." When I got to Big Man's press conference I was told that only people who could prove they were from the press could stay. Everyone else was ordered out of the entire area. Saturday night when Huey spoke no one was allowed to cross the street. People were ordered around in a totally impersonal manner. To insure that no one would move into the street a truck was driven without warning on to a sidewalk crowded with people.

The vibes were terrible -- similar to the ones I imagine must have been in the air at Altamont. No love. No feeling for fellow sisters and brothers. Only mistrust, uptightness and contempt. Nobody took the time to make anybody feel any better.

I was really put off by the Panther's insensitive, inhuman male posturing. I walked out at the spectacle of the D.C. Panthers swaggering around the stage, not bothering to even look at the lowly spectators (the role imposed on us) for fear that their stud postures would be disturbed as they talked down to us.

Friday night I felt real scared. Lots of us were expecting a street action around Howard U. There was an overwhelming vibration of powerlessness. It was obvious that the pigs could vamp down and snuff us out with one volley as we huddled untogether in one corner of Malcom X Park.

I was freaking out, losing all touch with all that had gone before in my political head. The trust I had had in the Panthers as the political vanguard was meaningless against my feelings of personal alienation from them. My thoughts are that the revolution must be born out of the total restructuring of the way people relate to each other on all levels. But this idea did not seem to have much place in the Panthers' concept of revolution. It seemed that replacing the state was the beginning and end of the Panthers' revolutionary process. I could not relate to picking up the gun as an isolated solution, removed from the context of struggle on other social levels of oppression. I didn't like being treated like shit. I felt oppressed by the insensitive panther male egos a-blazin'.

We left D.C. feeling very disoriented, wondering where the BPP was headed and wondering where we were headed. What we felt sure of was that the movement people have a lot of head changes to go through before we can call ourselves revolutionaries and before we can build a revolutionary society built on love.

How do I now relate to the feelings I experienced at the convention? This is crucial because it determines the effect that the convention had on my consciousness.

First of all, I think I reacted too negatively to the Panthers' discipline and security measures. It is important to see the Panthers' discipline and security as a necessary response to the critical situation the BPP faces.

The fascist US government is waging a full scale assault on the BPP. Panthers are being assasinated and held as POWs all over the country -- Fred Hampton's murder, Bobby Seale's arrest, 15 Panthers recently ripped off after the killing of a Detroit pig, the Milwaukee 3, the shootout in LA last year--the list is endless. The Panthers feel that their super oppressed position requires intense and immediate organization into a disciplined force capable of waging armed struggle against an armed and attacking genocidal oppressor, the US government.

As a white radical, I couldn't relate to the Panthers' discipline and security, because the white movement is not organized into a disciplined force, and often views discipline as something we should fight against. This is an incorrect idea. I have come to realize in struggling with my reaction to the Panther discipline that we must be organized and disciplined if we are to defeat the oppressor.

→8

What went down

The Revolutionary People's Constitutional Convention was called by the Black Panther Party, in an attempt to call together all the groups and people working towards revolutionary change in this country to write a new Constitution which would serve the interests of all the people.

In contrast to the document which now determines what is legal and what isn't, the new constitution would address itself to people's real needs and the best possible ways for them to have control of their lives. A plenary session was held in October at which different groups and workshops came up with proposals of what they thought should go in the new constitution.

The convention itself was scheduled to take place in Washington D.C. on November 27,28 and 29. The Panthers naturally had difficulty getting a facility large enough to accomodate the large number of people expected, but eventually Howard University agreed to let them use its campus for a fee of $1000. At the last minute, Howard cancelled the agreement on the grounds that the Panthers had paid them two hours after the deadline.

This left between five and ten thousand people assembled in Washington D.C. with no place to go. On Friday afternoon the Panthers held a press conference denouncing Howard University for backing out of the agreement. Meanwhile people filed in and out of two churches, registering, listening to speakers, and generally confused about what to do.

That night there was a rally at which the Panthers' band, 'the Lumpen,' played for several hours ('Bullets in the air, snipers everywhere, for freedom,' and other selections you probably don't remember hearing on KXOK). The mood was tense and confused. But it eased a little when Big Man of the Panthers called on people to stay in Washington for as long as necessary, and try to explain to the community what had happened. Although this ended rumors that the liberation of Howard University was the program for the next day, most people didn't know exactly what was meant by the suggested alternative.

Saturday involved more milling around the churches. Some workshops took place at American University and at Trinity College, which was set up as a women's center for the convention. A large women's meeting debated taking over Trinity for the convention, but due to confusion and a lack of togetherness, the debate itself died out.

On Saturday evening Michael Tabor read the preamble to the new constitution. Robert Scheer (former Ramparts editor, still on an ego trip) spoke next, followed by the long awaited statement by Huey, which everyone hoped would give them some perspective on what was going on. The main difficulty I had with Huey's speech was that I couldn't hear about three quarters of it, and although I've gotten a lot of people's opinions of what he said, I still haven't seen a copy of it. (It'll probably be in the Black Panther Party newspaper). From what I did hear, the important point was that the revolution is a while off. Our commitment has to be in relating to the needs of people in communities and setting up revolutionary institutions to benefit their lives. We must be aware, however, that these institutions are only a step towards the revolution and not the revolution itself.

If this report is not too clear, its lack of clarity reflects the confusion surrounding much that happened in Washington. The idea of a new constitution, which would bring together the needs of revolutionary people and create a positive statement of what we look to in the future, is still right on. The difficulties of doing this, within the institutions of pig America and in spite of the internal hassles which we still must overcome, became obvious in Washington. It was a first try. We have a long time. Venceremos.

— Lois Lane

CAUCUS

The people who wrote this letter were very disturbed by what they considered to be bad political vibes at the planning sessions for the St. Louis caucus to the Revolutionary People's Constitutional Convention. The actions and attitudes which upset them, depicted in this letter, occurred at the planning session held in St. Louis, and not at the Convention itself.

Outlaw: Nov. 23, 1970

This letter is from a group that attended the Revolutionary People's Constitutional Convention Caucus for St. Louis on November 22. The feeling of disappointment and utter dispair that it left us with is difficult to convey. The caucus was supposedly of people with united ends and at least a tolerance for sincerely held views that might be different from their own. Instead the caucus was totally confused and reactionary about the subjects of Gay Liberation, Women's Liberation and the role of white radicals in the revolutionary movement. We are taking this opportunity to express our views on these issues which were slaughtered at the caucus.

Gay Liberation

The mood established at the caucus was that 'punks and fags' are not oppressed and can not possibly be revolutionaries. Gay people were harrassed and publicly ridiculed. This was in marked contrast to the expressed views of the Black Panther representative and a couple of the speakers. The Gay world certainly is oppressed and is probably one of the most frequent targets of the reactionaries in this country. Our cultural conditioning is so against the Gay world that it is extremely difficult to fight this reactionary attitude in ourselves. This is only to say that everyone should be allowed their sexual independence and freedom from the type of counter-revolutionary chauvinism practiced against Gays at this caucus.

Women's Liberation

The women's workshop composed of both black and white sisters was a complete diaster. The black women refused to admit that any women were oppressed and felt that their only place in the revolution was at home making 'black revolutionary babies.' They felt that liberalized abortion laws and birth control on demand with community control was genocide. When saying we (white women) did not feel that our place in the revolution was only as baby machines the black women preceeded to explain that there would be 'all the less motherfuckers to off' thereby presupposing that our unborn children will be pigs because they are white. It was stated that the black women wanted to be treated as people but at the same time refused to treat their white sisters as people by harrassing us and our gay sisters.

White Radicals

A view widely applauded was that white people aren't oppressed, the only oppressed people are black. Our White, Chicano and Indian brothers and sisters held as political prisoners and those on the streets would be quite surprised to hear that. This is not to deny that blacks suffer a different variation of oppression and certainly with more frequency. However, the idea of all oppressed peoples in a coalition for the reshaping of this society does not make any mention of a particular group. When does color of skin facilitate a love of humanity and freedom for all humanity which is necessary for a tolerant and revolutionary society? There was little tolerance on the part of the blacks for the other members of the revolutionary coalition.

If this caucus was indicative of the level of revolutionary consciousness in St. Louis then the movement is in dire need of rehabilitation. The time for informed organization and tolerant discussion is now and not when the shit comes down. Time is short and St. Louis certainly doesn't seem capable of a united effort. A divided radical community makesit easy for the Man and he knows it.

We must deal with our differences before we can deal with the man.

Dark Star Collective----------

MIME

5←

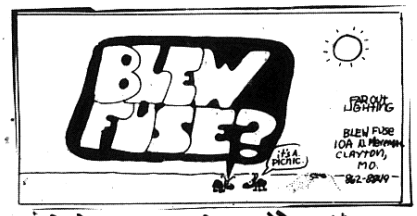
In the end, of course, the farcical nature of these solutions reveals itself. The only real answer is REVOLUTION (choking) Pick up the gun! The greedfreaks must be stopped!

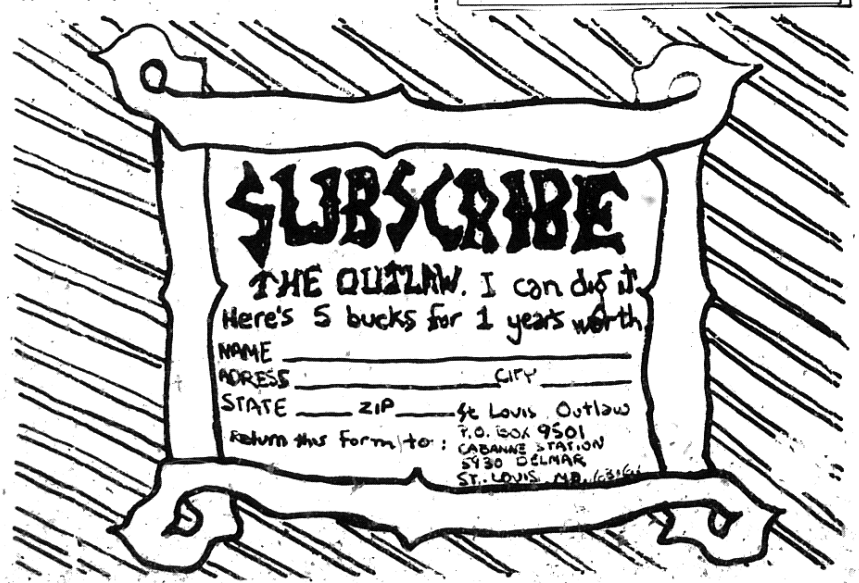
Following the threatrics, the Mime Troupe did some Mao-chants and then everyone sat down and read about the weaknesses of liberalism from the Red Book. Then came the singing of a beautiful Cuban revolutionary song, which ended the "lecture-demonstration." It's really too bad that they didn't do their full-length women's liberation play, "The Independent Female," which the Troupe has been doing most places on the road.

Unfortunately, the Mime Troupe tried to extend things into a general political education rap at the end and it turned out to be a bummer. They tried to get into people's heads here and find out what is coming down in St. Louis, but it came out rather condescending, and the several hundred people in Graham Chapel couldn't relate to it. The informal raps afterwards were more positive.

Recently the Troupe lost its founder and most colorful personality, Ronnie Davis, but has since developed into what appears to be a rather tight collective. They live, work and travel together and make all decisions collectively. They engage in plenty of criticism and self-criticism. Politics now takes up a more central place in their theatre than in the past.

They have developed a three-point program which now serves as a guide to all their performances: 1) all art is political 2) serve the people, serve the movement and 3) smash bourgeois individualism and elitism. That's where people's culture is at, and the Mime Troupe comes as close to it as any group in the country.





Discipline and organization must, however, take revolutionary forms and be dealt with in a human manner. Organization is a matterr of structuring the relations of people within the movement--a question of extreme importance. I think that the individual Panthers who carried out matters of security did not relate to other sisters and brothers in the best manner. People were treated with little consideration and were given no explanation of why various measures were being taken. It was almost impossible to get a Panther to relate to you on a human level when asking him about what he was doing. This was definitely counter- productive. It led to very bad feelings between the Panthers and other groups at the Convention, and it also made the task of smoothly coordinating people more difficult. There was a sense of rivalry rather than a sense of pulling together.

The structure of the BPP is responsible to some degree for the way individual Panthers related to other people. The Party is extremely heirarchical and this kind of structure establishes a definite order of respect with which people are treated, nonparty members being at the bottom. This makes relations withing the movement difficult, and also increases the distance between the Party and the people for whom the Party exists. This is a problem that Panther Party leadership is aware of, and they are attempting to deal with it--collective leadership is being experimented with, for example--but much more of an effort is needed.

I think that my reaction to what I considered the Panthers' male ego tripping was justified, but it is important that this be dealt with in a proper context and in a constructive way. First, it should be pointed out that the Panthers themselves are attempting to combat this problem. Huey has issued statements in support of both women's liberation and gay liberation. The Panthers also have consciousness raising groups in which they attempt to confront their own chauvinism. Still, it is necessary that sisters and brothers who are conscious of the divisive and degrading effects of chauvinism criticize such behavior when it is seen. Male revolutionaries must realize that insensitive ego assertion over sisters and brothers is their own oppression. Simultaneous struggles on all fromts of oppression are imperative we are to build a new society with a new woman and a new man.

My inability to dig on the Panthers' repetition of the need for armed struggle had two main causes. The first I mentioned in my initial impressions; that is, I could not relate to picking up the gun given the way people at the convention were relating to one another. It is crucial if we are to build a truly revolutionary society that armed struggle be accompanied by an equally high level of consciousness of the ways people relate to each other. The other reason I didn't react positively to calls for picking up the gun was that my consciousness was not on a high enough level concerning armed struggle. The Panthers' daily experience has given them a consciousness of the need for armed struggle. A revolutionary life style will show us the need to arm ourselves to defend our lives.

Mistrust and bad feelings between blacks and whites intensified almost all the conflicts at the convention. A lot of this bad feeling was the result of the racism that is built into the consciousness of whites by racist Amerika. More bad feeling came from the social experience of oppressed blacks which has taught them to hate their white oppressor. To get rid of these feelings, we as whites will have to struggle with the racism and jive guilt built into our minds and still very present in our actions on all levels. Only revolutionary social practice will overcome the distance between black and white revolutionaries.

The RPCC was a very heavy emotional experience, but I think a lot of good things will come out of it. People realize that the convention fell apart because the movement is not together, especially the white movement. As a result there was no strength from within and no support from without. The powerlessness of disunity demonstrated the need for an organized, intensified and unified revolutionary struggle on all fronts. How people translate this lesson into action will be the story of a successful revolutionary movement in Amerika.

--Duke Seagrass

SUBVERSION

By the Women's Political Education Collective

We have written this article to help us and other sisters in the city understand some of the problems affecting the women's movement. The impetus for writing these ideas down on paper comes frm our own gut reactions, but also from Martha Shelley's critique of the women's movement, "Subversion in the Women's Movement, What Is to Be Done?" printed in OFF OUR BACKS. Any responses to our article may be sent c/o this paper.

Women have begun to come together collectively to question not only male supremacy and chauvinism but our shitty human relationships and life styles in general. We see more clearly how all things are related . . . the kinds of jobs that are available to us, the poisoned pre-fab food we pay ridiculous prices for, the inadequate health care we can't even afford, the useless products shoved on us, and education which trains us to be morons, robots, selfish individuals. We have built a women's movement which deals with all these things – which is geared to changing the quality of our lives in truly revolutionary ways. And we feel excited and good, because through building our movement we have gained strength and spirit, yet we must always remember that there have been and will continue to be attempts to stop us. Women must be sensitive to co-optation and subversion of their movement.

Subversion from the Right

The reason we feel it's necessary to talk about subversion from the right is that the straight media and death culture spokespeople mislead millions of women as to what women's liberation is in fact about.

We have millions of women, hands, feet, minds, teeth, guns, pens, printing presses, cameras, lungs, eyes, and ears. We have all of these bodies, organs, and tools, but many women have remained passive rather than coming together to build a strong, autonomous women's movement that will provide a base for human liberation.

Every woman should know and should be helped by sisters to understand that no male politician will give her liberation – but very few people, female or male, are willing to face the fact that women must free themselves. It is easier for people to be deluded by setting up a Hero, a Liberator, and pretending that Big Daddy will give them what they need.

Freedom is not a gift (nor is it even present in our society). We cannot allow "George to do it;" nor Dick Cavett's programs on women's liberation starring Hugh Hefner; nor the straight press' cute attention to that "women's lib" thing; nor any Liberation Media Star who is motivated partly by desire of fame and fortune, and partly by the need of male approval – these women despise their sisters and themselves; nor by any McDonnell-Douglas (or any other pig corporation) Day Care Center; nor by any of Madison Avenues' atrocious visions – "Be liberated, wear the light new Womanform Bra" – "Drive a Pantherette; the sexiest, swingiest car for the liberated woman, from General Motors" – "Liberate your breath with Listerine, and catch a man."

That kind of "liberation" will only continue to reinforce the roles of slavemaster and slave that have kept women in chains for hundreds of years. Liberation will only come as we struggle together, working in our day care centers (side by side with men), setting up health clinics and many other services for women, printing and distributing our literature, and moving in consciousness-raising actions.

Exploitation of the women's movement has also occurred through certain women using the movement to further their own personal individual gains – to help them compete in the Man's world of status and material rewards. These women do not identify with women nor believe in creating a new society with new men and women, with freedom and equality. They block the revolution.

Subversion from the Left

Women must come to understand that we cannot obtain liberation under the present social system – that free and legal abortion must evolve into free medical care and free day care centers, which must evolve into socialist institutions. But we must not swallow the fable that a revolution will automatically bring the liberation of women. Any careful examination of the status of women in socialist nations will explode that myth.

So we must now begin struggling to change our lives. Liberation will come only when sisters band together and when we fight for it ourselves.

As sisters have begun to struggle for freedom, many incredible problems have been encountered. Of course, at first within the left movement, women's liberation was as much a joke as it now is with the straight press. It was laughed about, generally put down, and forgotten about. It was of trivial importance – women's gabble. Our job was to relate totally to "their" struggle.

But as men found that we were serious about our movement, they began to quiet down and now they even read some of the articles on Women's Liberation. Yet, at the same time that they read these materials and issue a few patronizing statements about the necessity of "women's issues," males are only too willing to continue to oppress women. Men really have no standard of humanity – only manhood – they show little willingness (but lots of talk) to deal with their own sexism towards women and gay men.

To many sisters, men appear to be struggling with their chauvinism in front of other men and women, but theirefforts seem only to be to impress the men and their own egos. And perhaps even worse, men seem to be expecting to be able to use women as a "tool" to deal with their sexism. Nor are the men particularly interested in examining the autocratic, elitist structures of their own groups and the ways in which they oppress each other.

Another problem sisters face everyday is male-oriented women in the movement. Male-oriented women have long been alienated from Amerika; but still they crave approval from the male left and still usually devote their activity time to actions within the male movement. These are women who must prove they are as "revolutionary" as men – with men, in the situations that men have structured for them.

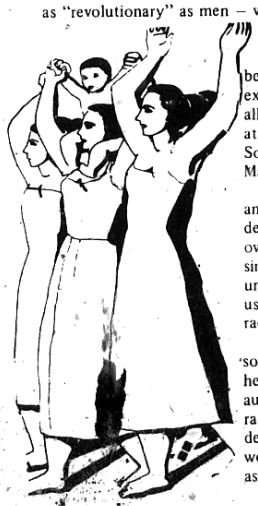
Many of these women could never relate to apolitical sisters because they despise and do not understand "women's talk." We need hard-working and devoted sisters like these, but they expend their energies on every cause but Women's Liberation. They feel that the "larger" (male) movement is the most important struggle and therefore the fate of women's liberation is placed within the most male-oriented political groups in the country, who simply view the women's movement as women's issues, easily taken care of within the context of the larger political scene.

We must understand that working within the male movement to achieve the liberation of women will not succeed. For men are only permitting us the right to fight in men's causes, to take orders from men, to learn to become as crass, as insensitive, as unemotional, and as bull-headed as men – and all in situations which men define and depict.

And how many times have we each seen the revolutionary posters with the woman revolutionary with a baby slung over her shoulder and a gun in her hand? No male is ever depicted carrying the baby. It might slow him down in battle. We certainly know that new generations of revolutionaries must be borne in order to carry on our work; but women will bear those babies by their own choice and both men and women must assume the responsibility for caring for them.

While we see the Black Panthers as revolutionaries, we will not be grateful for any token speeches by Huey Newton nor any other male as to the validity of the women's movement while their general behavior is chauvinist. (It is our understanding that since the Plenary session for the Revolutionary People's Constitutional Convention that the Panthers have been heavily criticized for their male supremacist behavior and are beginning to deal with this collectively).

It is obviously necessary – it perhaps has always been – for there to be a strong, autonomous womens' movement (it is only divisive in the eyes of frightened men) whose members are dedicated to struggle for their own liberation and for the liberation of all peoples – women who will band together in collective strength, women with self-respect, women who are sisters. Women who are revolutionary because they are working, in whatever capacity – as leafletters, soldiers, or workers in a day care center – to end all forms of oppression.



Sisters should not fear criticism from other sisters because we recognize the limitation of our own experiences and wish to broaden our understanding of all types of oppression. We must struggle to pay attention to ideas rather than to sources of ideas. Something is not correct simply because it was said by Mao or Che or any other leader.

As sisters we should judge each other by our conduct and the manner in which we relate to people. If someone demonstrates willingness to work for liberation in one's own group while attempting to oppress others, one is simply engaged in a struggle for power. We must build an understanding that the women's movement will not be used by those who seek approval and wish to establish radical credentials with the male movement.

Since women are oppressed by the structure of society and men have built that society, men have a heavy investment in continuing to oppress us. An autonomous women's movement is necessary in order to raise the collective consciousness of all women and develop that strength in sisterhood which will insure a world-wide socialist revolution in which women as well as men will be free.

SISTERHOOD IS POWERFUL!!!

OUTLAW 10

LEAD POISONING

On the morning of December 9 a crowd of nearly 300 persons met at the park across from the Spanish Pavillion to march on City Hall. The purpose of the march and demonstration was to continue putting pressure on slumlords and city government officials whose refusal to remove lead-based paint from apartment walls has been reponsible for the poisoning of thousands of children in St. Louis.

Since the beginning of last summer, when health specialists began testing children for high lead levels, over 35% tested were found to have "abnormally high lead levels." As a result, the demonstrators joined with the City Wide Coalition Against Lead Poisoning in issuing the following demands:

1) that a health emergency be declared in St. Louis.
2) that the mayor mobilize the medical community

CAST

OLD TIMEY TOXIC "TOX"

SIR VANTES (sherrif)

MR. Ahber (landlord)

DR. ACKET (hospital administrator carries needle and wears black mask)

RUNAROUND RONNIE (wears three masks–OEO,HDC,VISTA)

SHARPSHOOTIN' RED

MISS DEMEANOR

STATISTIC *(her child)*

ALL:

Home,home in the slum
Where roaches crawl round on the floor
While all of the green
Fuels the party machine
They say it's a crime to be poor.

TOX: Howdy folks, howdee doo. I'm cowboy Toxic, frien's call me "Old Timey Tox", and this here's a wild shoot 'em up MID WEST SHOW, so git sat in yore saddles and prepare yourselves for some rip-roarin', life and death, old fashioned Ammurrican FUN! 'Fore we begin though, I'd like to ineroduce the product what made our performing production possible. . . *(smiles blankly and holds up large chip of paint)*

Lip smackin' PLASTA CHIPS, The Tastiest Treat in Town! Now many of you might not have heard tell of this tantalizing tongue-titilatin' tid-bit before now. Seems a lot of citified folk have banned them from their kitchens on a-count a-how the plaster and paint they're made of is soaked CLEAN THRU with the natural goodness of God's own element LEAD. Now lead-based paint was made ee-legal back in the roarin' '50's cause it apparently packs a mighty wallop in-ducin'

(Statistic acts out the diseases as they are named)

Vomitin'
Mental Ree-tardation
Epilepsy
And, yessir, even DEATH

Yessiree, that's REAL strong stuff! Yahooee! But I'll tell you one thing pardners, KIDS REALLY GO FOR IT. Yep, eat it like candy, just as fast as it falls offa those walls, 'specially when they're not gettin' enough calcium or Vitamin A in their little diets. Some kids are lucky enough to have this dietary supplement all over their walls 'cause their landlords haven't gotten word of that old law. . . and WE won't tell them either, will we?

SIR,Mr.,Dr.,Ron: NO Sir Tox!

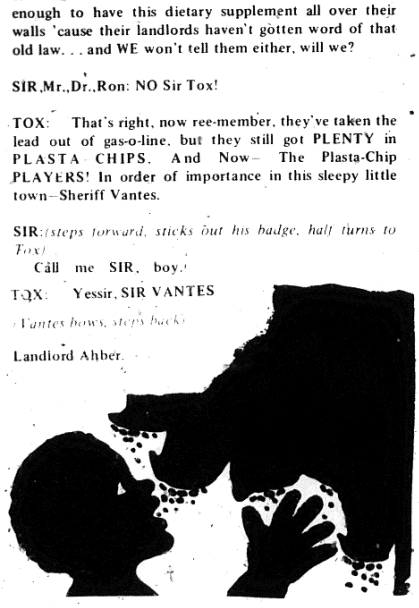
TOX: That's right, now ree-member, they've taken the lead out of gas-o-line, but they still got PLENTY in PLASTA CHIPS. And Now– The Plasta-Chip PLAYERS! In order of importance in this sleepy little town–Sheriff Vantes.

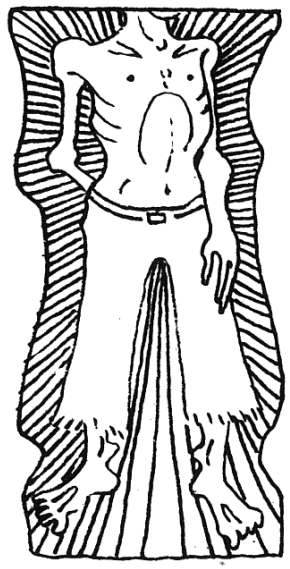
SIR:*(steps forward, sticks out his badge, half turns to Tox)*
Call me SIR, boy.

TOX: Yessir, SIR VANTES

(Vantes bows, steps back)

Landlord Ahber.





MR: MISTER AHBER. I buy REAL Estate.

TOX: Dr. ACKET

DR.: Best way to cure the ailin' is to shoot 'em up til they stop hurtin'.

TOX: RUNAROUND RONNIE

RON:*(keeps turning when he speaks)* Glad ta meet ya. Glad ta meet ya. Glad ta meet ya.

TOX: SHARPSHOOTER RED

RED: They call me red, but I'm troo bloo

TOX: MISS DEMEANOR

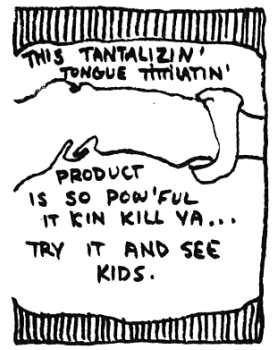
MISS: Is Life a crime?

TOX: And her unfortunate child, STATISTIC. There's plenty more where THIS little fella came from.

(characters assume places)

Our story starts on a (sunny, cloudy, whatever) St. Louis morn; Red comes ridin' into town.

RED: *(rides in humming "home in the slum")*
Hi there, Old Timer



TOX: Howdy Stranger*(spits)*

RED: Kin yew kindly tell me where I might find the Sherrif?

TOX: On his way I reckon.

Red: Much obliged,*(starts off, thinks, pulls reins, neigh,turn, stop)* On his way Where?

TOX: Nobody knows, but he SAYS he's movin' as fast as he can– What d'yew want with the Sheriff anyway, young fella?

RED: Well,see, I'm a sharpshooter, RED's the name, and I was readin' in the papers somethin' about lead paint bein' 'gainst the law. Story has it the sherrif's doin' all he can, so I thought mebbe he could use my services. Hopin' there's some MONEY in it.

TOX: O there's MONEY in it, no doubt about *that*. See that fella over there in the Spanish Pavillion? That's the man yore looking' fer. Name's Sir Vantes, got Royal Spanish blood in him. *(SIR AND MR. are sitting drinking)*

RED: Much obliged.*(giddap, clippity cloppity clippity cloppity neigh, reign, neigh stop)* Howdy Sir Vantes, name's RED, at yore service.

MR. A: RED??!!

SIR: One of them commie punks

RED: *(proudly)* I kill for cash.

SIR: Oh! One of OUR boys! Welcome to town fella, pullup a chair have one on me.

RED: Don't mind if I do. *(drinks)*

SIR: My brother Ahber–

RED: Howdy Mr. Ahber

MR. A: *(is reading and mumbling the stock market report)* Howdy. . . Mac Donald Douglas, up 1/3, Ralston Purina, off7/8, dammit, Montsano. . . .*(as he reads and Red gets bored a wailing starts off center and nears)*

MISS: My child! YOU'RE KILLING HIM HELP OMYGOD! WHAT'RE THEY DOING TO MY BABY! HE'S GOING CRAZY! HE'S SICK! MY BABY! HE'S DYING! MY LIFE! Murderers! *(as she comes on with dying kid she flings herself at Runaround Ronnie who starts revolving faster and faster as he speaks. . . .)*

RON: What's the matter–relax–try and pull yourself together–Are you a wage earner–fill out form 35487a–talk straight–can't understand these people–try VISTA-try OEO–try HDC–We can't help

?

to treat the poisoned children and the city legal system to enforce the lead ordinance.

3) that slumlords turn over 10% of their profits to finance building repairs.

4) that the news media cover the problem of lead poisoning and expose those responsible for it.

The demonstration aimed at emphasizing these demands and making St. Louisans aware of the lead-poisoning problem.

The march proceeded toward City Hall with black liberation chants arousing enthusiasm among the marchers. As we headed down Chestnut, slumlords locked their office doors and looked smug and secure behind their plate glass windows.

After reaching City Hall, the group was refused admission to the building by cops and city government flunkies. A circle was then formed and chants of "enforce the law, pigs" were shouted. Finally, a contingent of 6 parents whose children have been victims of lead poisoning were "invited" inside to meet with Robert Duffy, the mayor's assistant, who offered more empty promises and a future meeting with the mayor. (These parents have already sat through numerous unproductive meetings with the mayor and his associates. The only intention of these meetings is to placate the committee.)

Meanwhile, the bulk of the demonstrators congregated in the park across from City Hall, where a guerrilla troupe presented an action theatre depicting the greed of slumlords and politicians who have caused the lead crisis. As political propaganda the theatre was extremely effective, and serves as an example of how art can be political without being a drag.

There was a general feeling throughout the morning that our being in the demonstration had little effect, but was important because it showed our support for a right-on movement. This frustration was expressed by one black man, as the crowd was dispersing, when he said, "What the hell are we gonna do about this? Aren't we gonna do anymore than march?"

Perhaps the only answer to this question is that the movement to end lead poisoning and improve housing conditions in St. Louis is a long-range project, and part of a broader movement to win community control. Demonstrations like this one can begin building consciousness to help that movement along. But a lot of hard organizing must be done in poor black and white communities. The small number of community residents at the lead poisoning demonstration (at most 20 or 30 out of 300) indicates that there is much organizing to be done.

you unless you're prepared to help yourself— try. . . .

(Dr. Acket saunters in, points needle at runaround)

DR: I know how to handle these people.

(She clings harder, looking towards Acket crying)

MISS: Oh no, not that.

(Red starts to rise, reaching for his gun but SIR-Mr. hold him back)

SIR: Don't shoot her, Red, you" only call attention to her that way, That's all these troublemakers want, anyway is a martyr.

RED: Shoot her! I was reachin' for THAT Cad.*(points to Dr. Acket)*

SIR: *(guffaws with MR.)* **Dr. Acket, he was fixin' to shoot Dr. Acket!!Haw Haw. . .** *(suddenly sober)* **Boy yore NEW in this town, ain't ya?**

RED: Yessir, new in lotsa towns, but the guy in the dark hat, the mask, the. . . He's the guy I'm supposed to get, ain't he?

Mr.A: DR. ACKET come over here, we've a friend we'd like yew to get acquainted with.

Red, This is Dr. Acket, runs our hospitals here in townDr.:(calls over to Ron) Keep 'er movin' Ronnie, I'll be with you in a moment

SIR: *(to Dr.)* **Red here's got a trigger for hire.**

DR.: Why we've been looking for someone like you to run our Community Health Program! Pleased to make you acquaintance *(they shake)*

RED: *(puzzled)* **What's with Her then?**

SIR,Mr., Dr.: *(all laugh and then rotate the following lines)*

Them poor kids are so dumb haw haw
They don't have the brains haw haw
To keep their kids from eating haw
Lead based paint haw haw
Didn't even know it was there hee hee
Now they found out heh heh heh /,000 kids got lead poisoning bad heave cough
And they're too poor to get 'em treated
And have the nerve to embarass us into it Haw Haw But we don't embarrass that easy
(sadly) **Son those kids are a bad investment**
Just grow up to be militants anyway
Got no jobs for em
(confidentially) **they're better off this way**
(solemnly) **poverty is the will of God** *(makes cross)*

RED: But the Law? How can we help her, there must be some. . . .

SIR: *(menacing)* **Did you come here to work for HER, boy or did you come to this town to make a buck?**

Red: You mean I gotta choose?

Them: WE ALL DID. *(they close in)*

(Red bolts into the crowd, they follow, hunting him, incl. Ron, leaving MISS and TOX. You can hear his voice. . . .)

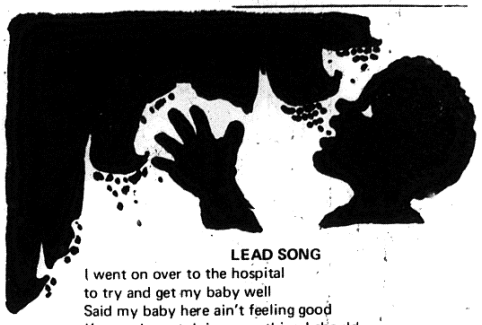
Red: You're Copperheads,all of you. I'm comin' back, An I won't be alone. . . . I don't care how long it takes—There'll be millions of us—millions of us—fighting back—we'll crush you.

TOX: *(smiling, arms out)* **Well so long folks, 'til we meet again, and remember, PLASTA CHIPS really BLOW YOUR MIND!**

(MISS sneaks up behind him during this and pummels him)

MISS: ALL POWER TO THE PEOPLE!

ALL: (in line)
Home home in the slum
Where the rats and the cockroaches hum
And seldom is seen
The landlord's limosine
And there ain't no political plums.



LEAD SONG

I went on over to the hospital
to try and get my baby well
Said my baby here ain't feeling good
I'm maybe not doing something I should
The doctor smiled and shook his head
He said this kid's being poisoned by lead
There's no disease I'm equipped to cure
That has to do with being poor
It's YOUR problem mister
Got nothing to do with HEALTH.
So I took my child to the landlord's house
Said MR. Landlord help me out
And take this poison out of your paint
Or I aint gonna pay you any more rent.
The landlord smiled, and turned REAL pale
Sayin' "commies like you should be in jail.
"If your kid's so dumb as to eat that lead
"I can't imagine what he's normally fed.
It's YOUR fault, he says,

I aint gonna pay you any more rent. The landlord smiled, and turned REAL pale Sayin' "commies like you should be in jail. "If your kid's so dumb as to eat that lead "I can't imagine what he's normally fed..
It's YOUR fault, he says,
Got nothin' to do with REAL ESTATE
So I got the mayor on the telephone
Saying somethin CRAZY's goin on in my home
Taxes in your city's eatin' up my bread
And my hungry baby's filling up on LEAD.
The mayor smiled like he usually do
Whenever there's an issue needs speakin' to
Explained there's no remedy he hasn't tried
But both his hands and feet are tied
By the REAL ESTATE BOYS.
They're taxpayerstoo.
Don't wanna take steak outta THEIR kids' mouths,
Unless you're some kinda monster
Well Jesus said turn the other cheek
That's the fourteenth cheek I've turned this week
I'm poor but proud, and I'm getting burned
And we can't stand back when our kids are concerned
There's 7,000 poisoned kids in St. Louis town
And we're all getting tired of the run-around
This is gonna be one in a series of fights
And we wont stop short till WE GET OUR RIGHTS
As people
Decent housing (not poison pits)
Decent medical care (not neglect and genocide)
Decent food (not at ghetto prices)
Honest representative government
(not this punch and judy show)
Freedom from shame
Freedom from harassment
Freedom to control our lives

RALSTON WINS ONE LOSES ONE

Last summer the Danforth Foundation (a tax rip-off for Ralston Purina) "donated" $15 million to Washington U. Last week William Danforth was chosen to succeed Tom Eliot as WU Chancellor. And if you can dig this, both Danforth and the University claimed that there was no connection between the "gift" and the appointment.

Ralston Purina has been into the game of controlling people's lives in St. Louis for a long time. They've stuck their plastic Jack-in-the-Boxes, serving plastic food, all over the city, breaking up neighborhoods and wiping out small businesses (Remember the battle Left Bank Books and the Lantern House had with them last year?). They currently want to rip up the entire LaSalle Park area to build new housing for Ralston employees. And dig this: they aren't even going to pay for it because urban renewal will do it for them.

Never mind the people who live in the Delmar loop. Never mind the people who live in the LaSalle Park area. Never mind WU students. If you can make money on it, that's all that counts.

If the university that supplies all your technicians, researchers, and executives is about to fold, you'd better save it and start controlling its operation so that supply never stops. If a university owns and votes 90,500 shares of your stock (worth $2,042,000), you'd better control it so you're sure how the votes will be cast. And best yet, if the university costs almost nothing anyhow because you get a massive tax write-off for buying it, then you can't lose.

It makes you believe the campus rumors that WU cafeterias have signed a contract with Ralston-Purina to buy 10 million tons of Purina dog chow.

Chile Freezes Out Ralston

Ralston-Purina isn't such a small-time operation that it limits its greed to the St. Louis area, though. Its tentacles reach out all over the world – Colombia, Brazil, Mexico, Peru, Venezuela, Argentina, Guatemala, Jamaica, Chile, Nicaragua, El Salvador, Lebanon, Canada, Occupied Korea, Iran, and Australia. People in most of these countries depend on Ralston-Purina subsidiaries for food for themselves and feed for their farm animals. Not that Ralston gives a shit about feeding people; they do it because it's profitable. When it stops being profitable, Ralston stops making its chow.

Like its Peruvian fish meal plant. Hailed as a humanitarian enterprise in 1966 because it produced low cost, high protein food, the plant was zapped in 1969 by R-P becuase it wasn't profitable.

Or more recently, its animal feed operation in Chile – Alimentos Purina de Chile S.A. When Salvador Allende's government took over on Nov. 5, 1970, R-P understood that price controls, if not nationalization, would soon follow.

So before Chile could rip them off, Alimentos Purina began to rip the Chileans off. By withholding feed from the market, Purina could charge outrageous prices. Unfortunately, many poor Chilean farmers couldn't afford Purina's rip-off prices and their animals died. In addition, the withholding of feed allowed the company to lay-off lots of workers, causing them many hardships.

The Chilean government put an end to such criminal conduct on Nov. 23 when it nationalized Alimentos Purina de Chile S.A. The government now plans "to renew work within the firm and to solve the problems of the company's workers and of all the peasants or farmers who depend on the firm," serving the people instead of ripping them off.

CACHORKA
6380 DELMAR

'Twas the night before Christmas when all thru the place
Not a creature was stirring, everyone was spaced.
The plants were all growing by the chimney with care
In the hopes the the Man would never be there.
The freaklets were tripped out all snug in their beds,
While psychedelic colors flashed in their heads.
When out in the alley there arose such a ruckus
I rolled from my mattress and fell on my touches,
And what to my hazed-over eyes did appear
A broken down microbus towed by reindeer.
The little old driver was covered with dust,
But I could tell from his mellowness that this was no bust.
As I drew in my head and was spinning around
Down the chimney this far out dude came with a bound.
He was dressed all in suede from his head to his boot,
And from climbing down chimneys he was covered with soot.
A familiar type pipe was held in his teeth
And a good smoke encircled his head like a wreath.
He offered a toke as he turned to his work
And began pulling gifts from his bag with a jerk.
Then laughing he said with his mind well at ease,
"This year Christmas shopping has sure been a breeze.
My workers and elves are on strike in Maiiorca
So all of my shopping was done at Cachorka."
And with his finger aside of his nose
Back up to his reindeer and microbus he arose.
But I heard him exclaim as they rattled out of sight,
"Fill all of your needs at Cachorka for a Merry Christmas night."

'Lower prices instead of raising them to make a sale until Xmas

BLACK LIGHTS
4' blbs. with fixture $19.25
18" units $12.75

Leather fringed vests only $20.00
20% off on Hand-Woven Mayan Poncho's
Shawls and Maxi Skirts
Many other items priced to sell,

6380 Delmar CACHORKA 11-11 M-S

NOVELTY MART
THEIR PSYCHE ROOM WILL RATTLE YOUR BRAIN
2001 FIRST CAPITOL DRIVE
2 BLKS. SOUTH of LINDENWOOD
11-9 M-TH-F
11-6 TU-W
10-7:30 SAT

chess king

SHOP CHESS KING FOR CHRISTMAS

629 Northwest Plaza
St. Ann, Mo.
730-7754
10-9:30
Mon-Sat

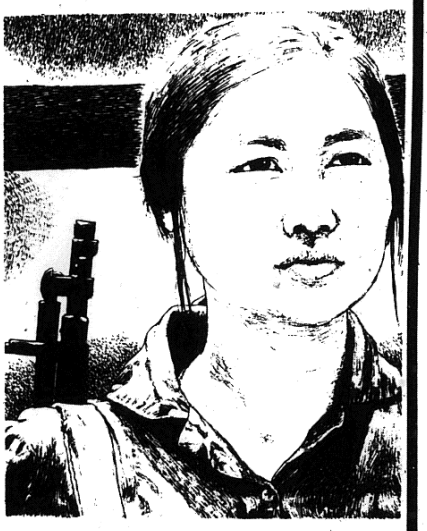
P.O.W.

At a time when the North Vietnamese have gone out of their way to maintain policy of humanitarian treatment of captured U.S. pilots, President Nixon's abortive commando raid to free some POWs and renewed bombing attacks have killed 40 Vietnamese civilians and wounded 40 more. Once again, this reality casts in stark relief the racist character of the U.S. aggression against the people of Vietnam, where the creature comforts of one American POW weigh heavier on the scales of human suffering than the lives of scores of Vietnamese.

In attempting to remove American POWs by such an outrageous violation of Vietnam's sovereignty and security, Nixon has served notice that he has turned his back on a negotiated solution of the war and related problems- including the negotiated release of POWs. In her Sept. 17 eight-point peace initiative, Nguyen Thi Binh, Foreign Minister of the Provisional Revolutionary Government (PRG), made a major contribution to the possibility of the early release of POWs by offering to make this a priority issue once the U.S. set a reasonable date for the total withdrawal of all U.S. forces.

Washington's real position on ending the war, not that presented for public consumption, was already suspect enough before the latest adventures. The very fact that the Nixon administration refuses to set a date-any date-by which U.S. troops will have been completely withdrawn is interpreted by the Vietnamese as meaning Nixon does not intend total withdrawal. Otherwise, they ask, why not fix a date clearly? Why not accept June 30, 1971, as suggested by the PRG? The Nov. 21 smash and grab raid—except there was nothing to grab—exposed the perfidious and completely demogogic nature of Washington's own five-point plan.

What credibility does Nixon expect the DRV-PRG delegations to accord anything the U.S. delegation has to say or offer in Paris after so many lies at the talks? Lies by Secretary of Defense Melvin Laird; lies by Nixon himself. The administration lied for six days before finally admitting it really bombed and rocketed north of the 19th parallel in the Nov. 21-22 attacks. Every day the story changed. The truth only came out because of reports from foreign correspondents in Hanoi who noted the serial markings on two Shrike missiles, one six miles, the other four miles, from the center of Hanoi.



At first—no attacks at all. "No comment on Hanoi propaganda," was the initial U.S. reaction. Then, "protective reaction" strikes because an American reconnaissance plane had been shot down a week earlier. Little by little the facts emerged—like former President Eisenhower's famous lies over the U-2 spy plane incident over the Soviet Union. If undeniable evidence were not in the hands of DRV authorities and examined by competent Western correspondents, Washington might even now be insisting the entire affair never happened.

→ 14

WELFARE CUTS

by Harold LaFong

As of January, 1971, 10,000 persons in ten northeast Missouri counties who are presently receiving food under the surplus commodities program will be left empty handed. The reason for this tragic situation is the position taken by welfare authorities in the region who have stated their intention to discontinue the surplus commodities program.

Refusal to continue the present program was the culmination of a dispute between local welfare officials in the areas and the federal Department of Agriculture. The difference of opinion was over who should pay the minimal distribution costs for the surplus food supplies. In the context of a society that wastes millions of dollars a day in Viet Nam, the amount of money in question is only between $8,000 and $9,000 for all the counties.

The commodities themselves are provided at no cost to local welfare departments since they all come from the mountains of surplus that are just sitting in warehouses going to waste. The *total cost per year* for all the expenses associated with distribution of the food, according to figures supplied by the various counties, varies from between $.80 and $.90 per person, or $8,000 to $9,000 a year for the 10,000 persons affected.

Even though the amount of money involved is small by any standard, the governmental structures whose responsibility it should be to insure that at least such minimum needs of the people as food are met, have typically been paralyzed in a morass of bureaucracy, red tape, and self-interest. Although $8,000 may not be much to a corporate executive or to some of the politicians who have become involved in this controversy, it means the difference between having the bare minimum necessities and severe malnutrition for many persons, whose lack of money and employment leaves them no other source of food for their families. Even the efforts of such shining lights of "progressivism" as Senator Thomas Eagleton and Stuart Symington have, in the ironic words of the Pig-Dispatch, "failed to achieve a solution."

These senators are much touted by the Pig-Dispatch as a "positive" liberal influence, apparently for their successful efforts at drawing war industry contracts for such local corporate giants as McDonnell-Douglas. It is hard to believe that they could not quickly effect a solution to the problem if they felt it were in their interest. Apparently they, and even more importantly those corporate powers who insured their election and whose interests they serve, do not feel that their interests are served in meeting the basic needs of the people.

The counties concretely affected by the lack of a solution to this welfare crisis, one of many ongoing welfare crises in the Missouri area; are at present: Clark, Knox, Lewis, Shelby, Marion, Randolph, Monroe, Pike, Lincoln, and Warren. Butler, a southeastern county, dropped the program last month in a dispute with the Department of Agriculture. The elimination of the surplus commodities program is tragically indicative of the lack of concern on the part of government at all levels.

Even more appalling is the overall trend, of which this case is but one isolated example. In the very near future indications are that the remaining 29 counties involved in a program in which the county pays 50 per cent of the distribution costs, or $.40 per recipient per year, will discontinue the program.

In order to achieve an important change in emphasis it is necessary to look at the complete failure that the welfare systems represent, even in their regular day to day functioning. Some figures collected about the metropolitan St. Louis welfare office may be helpful in developing a picture of what this means. (The following figures all refer to a recent month in 1970). The average check for old age assistance in St. Louis was $80.

Further inquiry indicated that the maximum possible in a single month is a grand total of $85 a month. A person who is permanently disabled and because of the disability is unable to work, can receive a maximum of $80 a month. The figures for a mother who is unable to work, and is without a husband are even more incredible. Under ADC (Aid to Dependent Children) she receives at most $46 for her first child and up to a maximum of $25 extra for each additional child per month. Toapply this to a practical example, a mother with six children would be able to get a total of $171 a month with which to properly clothe and feed her family.

Some "progress" backward has been made in supplying those who are hungry with food, those who are unclothed with clothes, those who are without medical care with medical care. Medicaid, the medical assistance program provided for under the Social Security Act, has recently *removed* 50 drugs from the free list for those who qualify in terms of unemployment and low level of income. In addition, the number of days a welfare patient's hospital bill can be paid under the program has been reduced from 21 to 14.

The logic behind this change is elusive at best. According to welfare regulations, only those applicants who have absolutely no money for such things as medical bills to begin with can qualify. How then, after the first 14 days, is the family magically expected to come up with the money to pay the inflated hospital bills for the next seven days? In general, expenses for such things as X-rays, lab fees, dentures, glasses, hearing aids, etc. are not covered at all.

Around Christmas time when there is an immediate need for special allotments, there is no provision for them. Last year there was a series of demonstrations involving picketing and occupation of a welfare office. Mothers placed their welfare allotments on the line in protest over just such injustices.

The demands, then as now, were met not merely by an unresponsive situation, but rather by an unresponsive system which sees little value in dealing creatively with demands that go counter to its basic dynamic--a dynamic which here in St. Louis feeds on exploitation and the resultant pain, and which nationally feeds on the human and material resources of the rest of the world.

POW ←13

What sort of morality and sense of responsibility motivated President Nixon to send in a commando team on what is now more or less admitted as a sensational publicity stunt; bombing and rocketing surrounding Vietnamese villages as a diversionary action, killing 49 Vietnamese civilians and wounding 40 more; condemning at least a portion of any American POWs who could have been in the Sontay camp to certain death in the hands of their captors plus the others who would have certainly been killed in a ferocious battle had it really been a guarded camp? Did the Pentagon, with all its boasts of super-gadgetry of detection deliberately choose a deserted camp or a non-camp to diminish the risks involved in the publicity stunt? Was the commando raid just one more on the list of sensational stunts like last year's Christmas flights to bring presents to the POWs; the mock-up in Washington's Capitol building of what is pretended to be a North Vietnamese POW camp; the naming of astronaut Borman as Nixon's special advisor on POWs and the latest absurd attempt to send Postmaster General Blount to deliver Christmas packages in Vietnam?

Apparently no amount of Asian lives can equal that of an American pilot. In the supporting actions for the attempt to free the POWs at Sontay, for instance, a factory was hit by a white phosphorous bomb and wiped out, a sanitorium was hit in the same area, with six patients killed and seven wounded. In a nearby house, a mother and baby were killed and two other children gravely injured. Phosphorous and murderous pellet bombs were also dropped in Vinh Phu and Som La provinces and air-ground missiles were fired into a suburb of Haiphong; the POW camp in Ha Tay province, which includes the Sontay target area for the commando raid, was also hit and some U.S. pilot prisoners were wounded.

All these attacks were above the 19th parallel—but were denied by Laird for six days on end. South of the 19th parallel, 540 high-explosive bombs and pellet bomb containers were dropped in Quang Binh province alone; 13 persons were killed and 23 wounded—most of them in their fields. In Ha Tinh province, attacked at midday, bombs landed squarely on the roadside restaurant, killing 28 people and wounding eight. Altogether, well over 1000 bombs were dropped.

Nguyen Thanh Le, DRV spokesman at the Paris talks, told a press conference Nov. 25 that the "invasions and impudent lies of Mr. Laird and other American officials" in trying to justify "extremely serious acts of war against the DRV. . . proved that the Nixon administration was trying to establish a position of strength and military victory in South Vietnam and was not in fact negotiating for peace." He warned that in so doing the U.S. would be confronted by the "most vigorous resistance of the armed forces and people of Vietnam." He warned that the Nixon administration must bear the responsibility for "the impasse at the Paris talks and the very serious threats which weigh more and more heavily over the Paris conference". Answering questions as to whether reprisals would be made against U.S. POWs because of the bombings and commando raids, Nguyen Thanh Le said there would be no change in the DRV's humanitarian policy toward POWs. The pilots, he said, were all generally in good health. He pointed out that some pilots died when their planes were hit, others died because of malfunctioning parachutes and serious wounds incurred in the air or at the moment of capture, "despite the best efforts of our medical worders to save them." Others who had been seriously wounded recovered due to medical care.

Appearing on French television Nov. 27, PRG Foreign Minister Nguyen Thi Binh affirmed that the recent aggression against North Vietnam was absolute proof of the PRG contention that the real Nixon policy was to "continually extend the war in Indochina."

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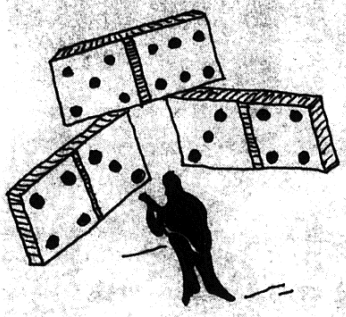
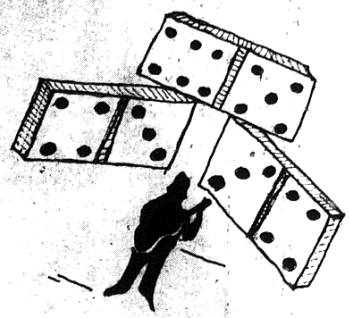


Rock



By Midnight Rambler

Rock music is going through lots of changes these days. For one thing, we've been witnessing the death or decline of the old heroes and music Gods--the Beatles, Dylan, Hendrix, Joplin. Many of the big groups have been splitting up, giving way to less intense but equally creative individual performers or soloists--Rod Stewart, James Taylor, Neil Young, Dave Mason. And there's much less noise and power and more sensitivity and softness in the music now.

At the same time, rock has also lost much of its spontaneity and its once dynamic relationship to youth culture. Commercialism has led to a more structured and detached approach to the music. It's more and more a high-powered business with fewer and fewer roots in the community of its origins. We know what a rip-off the product often is, but there's more to it than that. Rock music is increasingly artificial and unenjoyable. Practically everything is packaged--the tours, the festivals, and the constant stream of dull and unoriginal albums (according to Jon Landau in a recent Rolling Stone article, albums are hitting the market at a rate of about 150 a week).

It's increasingly difficult to find exceptions to even some of these general trends. One partial exception is a new group, Derek and the Dominoes, which recently performed at Kiel Opera House to a thunderous response. What brought out this response was an hour and a half of good old-fashioned powerful, driving rock.

The band's prime-mover is guitarist Eric Clapton (Derek), one of the few bonafide superstars still around who keeps on adapting and doing new things. Everyone knows about Clapton's brilliant technical virtuosity and his overall impact on rock. But often overlooked is the sheer creative energy he has brought to the music since his early days with the Yardbirds and Mayall.

D and D reflects this energy. It's undoubtedly one of the most together and exciting groups around right now. The Dominoes consist of Carl Radle on bass, Jim Gordon on drums, and Bobby Whitlock on organ and piano--all former Bonnie and Delaney performers. The B and D influence on D and D is very strong. Vocals are shared by Clapton and Whitlock, and in both there is more than a touch of Joe Cocker.

Everyone in the group is an excellent musician. They play together and they look like they're really enjoying it. There is plenty of tension and excitement in the best tradition of blues-based powerhouse rock. Above all, there is SPONTANEITY. And sensitivity. It's these qualities in combination that are so rare nowadays, and which other Cream-influenced groups like Led Zeppelin and Ten Years After could never develop.

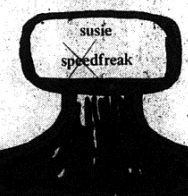
D and D loves to improvise and jam, and they're one of the few groups who can do it without boring you. The singing of both Clapton and Whitlock is expressive and polished but somehow it never quite pierces the massive wall of instrumental sound (Clapton's voice has always come through much better on record than in his live performance.

Clapton seems to be out front more in his guitar playing with D and D than he was with Blind Faith or Bonnie and Delaney. Maybe he's overcome his natural shyness. Maybe he's finally found some musicians he can really groove with. He's as smooth and dextrous as ever, and the high-pitched notes (which are his trademark) bring you full-force right into the music. Clapton's solo on 'Blues Power' was an incredibly brilliant display. But the problem is that he's still a little too professional and stylized, and after a while you start relating more to the group as a totality than to Clapton's guitar. You don't stick with him as closely or for as long as you do Jorma Kaukonen or John Cipollina or Keith Richard, because in the end Clapton really has less to say.

D and D as a group is not as macho as most rock groups, despite the energy and forcefulness of their playing. Clapton himself is quite reserved on stage and lacks the 'sexuality' of other superstars like Jagger and Hendrix and Cocker. But it's becoming more obvious all the time that sexism is actually built into the very structure of rock the way it is today. It's basically a male trip--the harshness, aggressive strength, exhibitionism and all. One truly macho practice--one thing that's boring musically as well as sexist--is the drum solo. This should be eliminated from rock for all time. Even Gordon's short solo, which he launched into while Clapton was fixing his guitar strings, was a drag, and Gordon IS better than Ginger Baker.

Despite the musical brilliance of D and D, you come away from the concert feeling a little depressed. Depressed about where rock is at and where it's going. Depressed about the sterility and alienation of settings like Kiel, about the distance between performers and audience. In short, there's no longer any sense of community around the music. The excitement and meaning that once were so much a part of the scene are vanishing.

If rock is to retain the meaning it once had, as a medium of hip-radical culture, then it must go back to the people, to our struggles, tensions, and life experiences. Entertainment is not enough. Music will always be vital in our struggle to transform an oppressive system, but it's got to move in new directions. One thing is certain: the Beatles, the Stones and Dylan aren't going to come back and do it for us again. The James Taylors aren't going to do it either. And bands like Derek and the Dominoes, good as they are, aren't going to do it.



I found speed to be a bad experience. I dropped triple doses of diet pills (preludin) for three solid months. Of course I rarely slept or ate, and I developed terrible colds and infections which took another three months to heal.

My whole life style became SPEED... rushes and crashing in endless cycles. I rarely experienced a natural feeling or an original thought. At the time I figured I was being terribly creative and clever. I could rap for hours without fatigue, without distraction and, as I was to realize later, without freedom.

What my mind went through on speed was an intensified version of what I go through everyday living in Amerika. I was hyperactive but isolated from other people, I was paranoid, and I was a puppet of the drug I was taking. These are symptoms not only of speed but also of the society we live in.

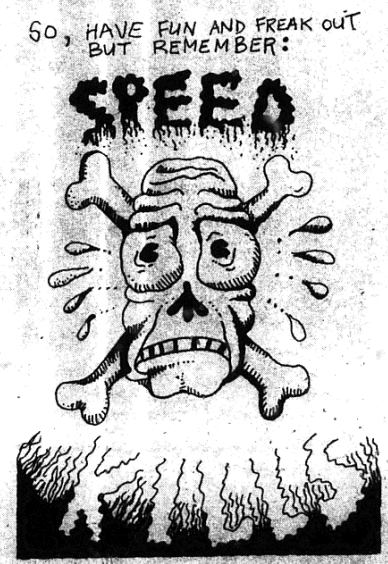
We are taught to be individualistic, competitive and afraid of the law. We never learn to think for ourselves or to develop community with other people because we might then reject capitalism, racism and sexism and rise up to smash them. This society teaches us nothing about liberation; it teaches us only of enslavement.

That's how I felt on speed, trapped in my own mind so that no one else could understand my loneliness and alienation. Occasionally I fooled myself into believing that I was independent and happy, but those were merely the illusions that society had taught me.

Once I had rejected taking speed I felt immediately better. The physical and psychological addiction wore off within a month, and I grew healthier again. I began to come out of my isolation and find joy and excitement in other people and in new ideas.

The process, for me, was similar to rejecting pig Amerika. I began to change and grow almost at once. I knew that my previous life style was self-destructive...speed was shit. And I will never go back to it. Sometimes I wish that I could feel the rushes that speed produced; it's a great feeling for a couple of hours, an easy escape from the boredom around me. But the feeling is really empty and artificial.

I don't ultimately want to escape, I want to change, and I want this society to change. I have rejected a kind of death trip that speed and this society produced in me, and now am trying to become a person in touch with myself and with other people.



Medically, the drugs I have been rapping about are called amphetamines (pep pills, diet pills) and methamphetamines (similar but stronger stimulants, specifically methedrine). They are often prescribed in conjunction with barbituates (sedatives). A large portion of middle-class Amerika lives on this shit.

Amphetamines are stimulants to the central nervous system, the respiratory system and the metabolic system. They relieve minor mental depression and reduce appetite. Consequently the drugs produce abnormal cheerfulness, an unusual increase of activity, talkativeness, hyperactive reflexes, fatigue reduction, and weight loss. Some particularly negative side effects are irritability, nervousness, restlessness, dizziness, tenseness, and aggressiveness.

Psychologically, these drugs cause visual and auditory hallucinations, euphoric highs, delusions of persecution, paranoia, incoordination of thought and schizophrenic reaction. Physically, amphetamines can cause high blood pressure, abnormal heart rhythms, blockage of arteries leading to vital organs, and heart attacks. Due to lack of sleep and food, the body becomes highly susceptible to infections and colds.

The body also develops tolerance to the drugs, so larger doses are required to produce the same effects. There is little or no physical addiction or withdrawal, but there is definite psychic addiction. Methedrine or any overuse of pep pills and diet pills are the real danger called speed. Either by overuse or overdose they can be fatal to both your head and your body.

LANGLEY

The Revolución Lives

By Xana Hixcox

The trials of Mexico's political prisoners are being held in Lecumberri Prison this fall. By law the 163 prisoners, mostly students and professors, should be tried by a jury in a single trial. In fact they have been arbitrarily divided into several groups whose trails are being held weeks or months apart. Judge Ferrer MacGregor is presiding, handing down the verdicts, and dictating the sentences. Forty defendents were tried in mid-August and another group of 17, including the only U.S. citizen, Bernard Philip Ames, came to trial in mid-September.

The defendents have been in prison awaiting trial for two years. The public prosecutor has charged them with a variety of crimes, including: theft, sedition, inciting to riot, looting, criminal association, destruction of private property, attack upon the public means of communication, assault and battery, disturbance of the peace, and homicide. These charges stem from the 1968 Mexican Student Movement. The prosecution's case rests upon the premise that the Student Movement was an international conspiracy to overthrow the Mexican Government.

The two women involved in the trials, of the 163 students. They have both just been sentenced to 10 years.

The Student Movement unexpectedly broke out in Mexico City during July, 1968. Although its roots may be traced to the spirit of the Mexican Revolution and to the economic conditions of contemporary Mexico, the specific incident which triggered the eruption was an incident which took place on July 23. The "granaderos," an unconstitutiional riot squad, were called in to quell a scuffle between high school students. They moved in and restored "order" with extreme brutality.

On July 26, the students held an officially sanctioned protest against the repressive force employed by the "granaderos." When they moved toward the central plaza downtown the police and "granaderos" again descended with extreme brutality, killing several students and wounding many more. Protest and repression snowballed as the Government forces moved to tactics of open warfare. The National Strike Council was formed to co-ordinate the movement and presented a slate of six demands all dealing with the repressive measures used by government forces. According to the National Strike Council, the Student Movement was never an attempt to disrupt the 1968 Olympic games, as claimed by the Government and reported in the press.

The violence of the Government troops reached a climax on October 2. Between 25 and 30 thousand people had gathered in the Plaza of Three Cultures in Tlatelolco, Mexico City, to attend a peaceful mass meeting called by the National Strike Council. At six p.m., with no proven provocation, the granaderos and the army attacked the unarmed crowd. They indiscriminately shot and bayonetted to death an estimated 500 people. Bodies were carried off unidentified. Many of the wounded were killed rather than taken to a hospital. Doctors in nearby hospitals helplessly watched many bayonet victims bleed to death while authorities refused to accept blood donations from waiting friends.

Many of the student leaders who were not killed in Tlatelolco are among the 163 political prisoners being held in Lecumberri and the Women's Jail in Mexico City. Seventeen of them were tried in a marathon "vista de sentencia" which lasted forty hours.

The trial was staged in the patio of Lecumberri Prison. Busloads of granaderos guarded the front gate of the prison and a park bench of secret agents surveyed the arriving public.

Jose Revueltas announced that he would carry on his own defense. Although he was not present for most of the trial, a lawyer assigned by the U. S. Embassy, "represented" Phillip Ames.

The prosecution presented its case in the form of stacks of official documents, mostly police reports. These reports, one of the most complete documentations of the Student Movement, established beyond a reasonable doubt that:

(1) There was a student movement in 1968, during which time many meetings were held and many political speeches were made.

(2) Police agents were present at these meetings and at more private discussions and they did history the service of taking copious notes.

(3) Aside from political statements and associations of the defendants, the prosecution has presented no evidence that the prisoners are guilty of the specific crimes they are charged with. The case of the prosecution is entirely based on the assumption that the 1968 Student Movement was an "international conspiracy" (i.e. communism) to overthrow the Mexican Government and that any participation in that movement is proof that the defendant is guilty of all of the crimes he is accused of.

On the second day, the prosecutor summed up his case. He stated that the evidence just presented proved "fully and legally that the defendents were guilty of each and every crime they are charged with. He spoke further of the alleged "international subversive plot" and emphasized that the guilt of the defendents was proven by their membership in various leftist groups.

The council for the defense stated the utter futility of presenting a legal defense to this court:

"If we were to pay attention to the Law, the accused would have gone free long ago and the ones guilty of so much repression and violence could take their places in jail."

The defense also pointed out the legal violations in the trial proceedings—noted that the prosecution had failed to present any concrete evidence and then concentrated upon expressing their moral and political contempt for the proceedings and the Government behind them. They labeled the whole plan of the prosecution subversive because it completely violated the Mexican Constitution and they charged that the only international conspiracy was the ongoing conspiracy between the CIA and the Mexican government.

One by one the prisoners came forward, faced the audience and presented the charges against the Mexican government:

Guilty of seditious violation of the Mexican Constitution.

Guilty of subverting the Mexican revolution to serve the ends of corrupt government officials.

Guilty of conspiring with U.S. imperialism and the CIA to exploit the Mexican people.

Guilty of homicide throughout the 1968 student movement.

Guilty of inciting the Mexican Army to riot on October 2, 1968 in the Tlatelolco massacre.

Guilty of inciting the common prisoners to assault and rob the political prisoners in Lecumberri on January 1, 1970.

Guilty of continual assault and battery of political opponents.

Guilty of holding over 150 political prisoners in Lecumberri without trial for as much as a year beyond the legally specified limit.

Guilty of perpetrating a fraud upon the Mexican people by claiming to represent the Mexican Revolution.

Guilty of fraud in their denial to the public that there are political prisoners in Mexico.

Guilty of criminal association with the international rightist conspiracy to deny human beings of the right to Life, Liberty, and the Fruits of their Labor.

The last prisoner to speak called for a minute of silence to commemorate the dead of Tlatelolco. The judge objected, insisting that this was not a political meeting. The prisoners, the defense, and the people rose

18→

Phillip Ames, the only American on trial in Mexico

SMOG CITY RADS JAILED

On December 4, in the presence of the Washington University 7, their attorneys, and friends, the honorable Appeals Court of St. Louis delivered its judgment concerning the convictions of the seven. The seven defendants are: Joel Achtenberg, William Bothwell, Larry Kogan, Howard Mechanic, Margaret Murphy, Michael Ryan, and Dennis Winkler.

Earlier in the year, on June 12, the seven received "justice"at the hands of Judge Schaaf (County Circuit Court No. 1). All were convicted of both civil and criminal contempt of court. The seven were charged with violating a temporary restraining order by participating in a demonstration at the Washington University ROTC building last May 4.

The Appeals Court declared that the convictions for civil contempt had no basis for each of the seven. Thus the relatively short sentences for civil contempt were struck down. The Court also declared that the convictions for criminal contempt concerning 3 of the defendants -- Ryan, Bothwell, Winkler -- were faulty, and they were struck down also. The convictions of the other 4 -- Murphy, Kogan, Mechanic, and Achtenberg -- were upheld however.

The reason the judges gave for releasing 3 while holding 4 goes something like this: In order to be convicted of the charges, the prosecution had to prove both that the defendants actualiy committed certain acts prohibited by the restraining order, and that they knew about the restraining order.

Kogan and Mechanic, the judges said, were served personally with the temporary restraining order. Achtenberg worked in the University and was recognized by the chief of the Kampus Kops at a meeting in which the restraining order was discussed. Murphy was placed at a meeting at which she supposedly made some remarks about the restraining order. All of this means that Kogan, Mechanic, Achtenberg and Murphy knew about the restraining order, while Winkler, Ryan, and Bothwell did not.

The convicted four are now serving their sentences for criminal contempt: Kogan - 6 months Mechanic - 6 months, Murphy - 4 months, and Achtenberg - 4 months.

Dick Bird, 7357 Colgate, was the key pig witness. He testified in Judge Schaaf's court that Margaret Murphy made remarks about the restraining order at a public meeting. However, those remarks in fact came from someone else. Without Pig Bird's lying testimony, Margaret would be free now, because she lives off campus, and no other testimony made connection between her and the restraining order. Pig-Bird was also the key witness in the convictions of Kogan and Mechanic. Bird contradicted himself under oath, and it was obvious to all who heard his testimony that he was lying.

The Appeals Court is merely the next link in the oppressive chain of judicial bodies designed to enforce laws whose first concern is the protection of private property rather than the heels of all people. It is good news to hear that some people have been freed, but that should not weaken our demands for the release of all political prisoners. Margaret Murphy, Joel Achtenberg, Larry Kogan, and Howard Mechanic are political prisoners behind bars for their political views and potential danger to the system.

FREE ALL POLITICAL PRISONERS

17 ← . . . . Mexico

to observe a minute's silence. They understood that legal rights were never the issue in this absurd drama.

Power is the issue. The judge represents "legally constituted power" backed by the army, the granaderos, and wealth. He, therefore has convicted the prisoners and handed down sentences.

The prisoners too represent power. They represent the Life power of oppressed people. They too handed down their verdict "Esta Vida tiene que cambiar!" This life must change. The sentence is renewed revolution. And the revolution of Zapata is reviving in Mexico. The raw rebellion which cried "the land must belong to those who work it" is still smouldering in Mexico. The political prisoners have publically declared that no granadero, nor any torture, nor any contrived prison sentence will smother the rising revolution.

Since this article was first written, the 17 students of the first trial have been sentenced. The sentences ranged from 10 to 16 years, the two women getting 10 years, and Phillip Ames, like most of the others, getting 16.

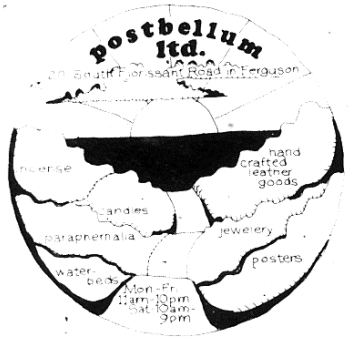
The Mexican Student Movement is demanding that one of the first acts of the new president of Mexico, Echeverria, be to free all of the political prisoners that are now filling the Mexican jails.

fascism in greece

Police in Greece used the bombing of a statue of former U.S. president Truman as an excuse to incarcerate at least 28 more persons, including two former members of Parliament and a number of prominent lawyers.

Food Collection

The Westminster House is collecting food, money, clothing for poor families for Christmas. If you can donate any of these things the person to contact is: Mr. Leroy Ross, 4143 Westminster, 534-6413.



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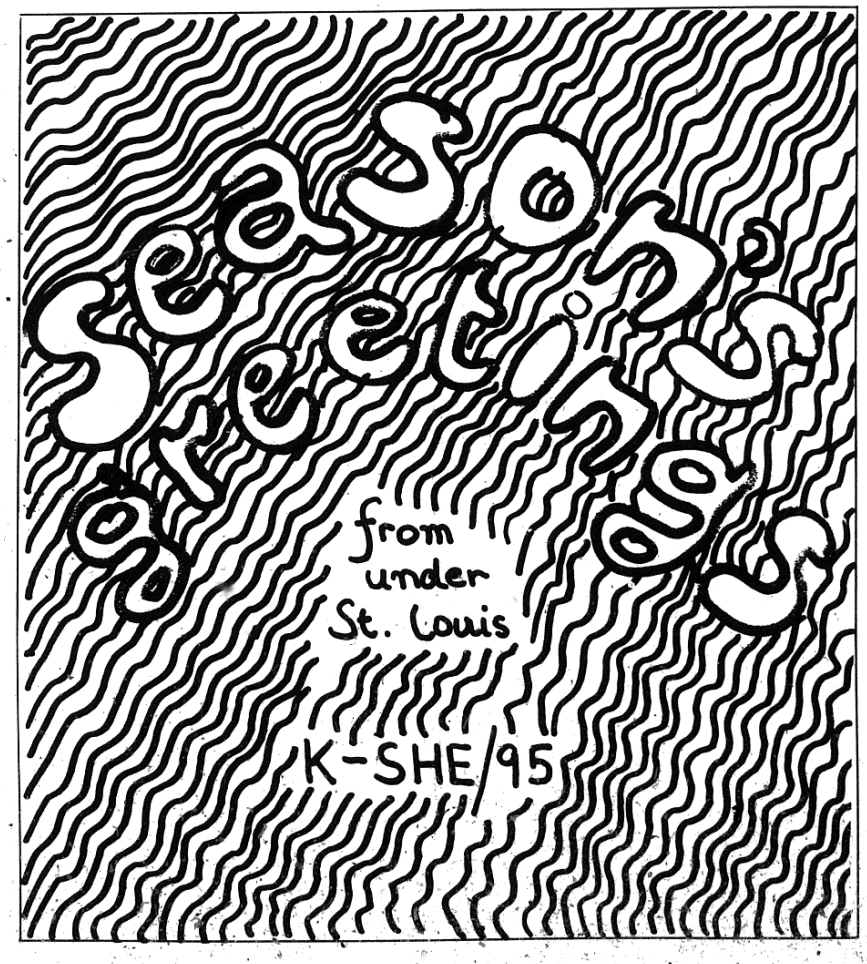


FRIDAY - Dec. 18

Video Tape Show. Space. 4579 Laclede. Noon - 8 p.m. - 8 p.m. - 2 a.m.
Community Psychological Consultants. Space. All day.
M.E.C.A. Players. Space. 8 p.m.
Spring Rainy Daze. 4400 Olive St. Rd. 8 p.m.
The Tempest. Loretta Hilton. 8 p.m. $1.50 students; $2.00 adults.
Graphic Art from Sydney & Sadie Cohen Foundation. St. Louis Art Museum, Forest Park.
Film: UP THE DOWN STAIRCASE. Wohl Cafeteria, Washington Univ. 7:30 & 9:30 p.m.
Film: NINOTCHKA. Brown Hall Theatre, Washington Univ. 8:15 p.m.

SATURDAY - - December 19

Video Tape Show. See Dec. 18
The Tempest. Loretta Hilton. 8:00 P.M. $1.50 students, $2.00 adults
Film: PETULIA. Wohl Cafeteria, Washington U. 7:30 & 9:30 P.M. 75
Rare and Unusual Books from Isadore Mendel Collection on the History of Printing. Thru Dec. 31. RareBook Dept. Olin Library, Washington U.

SUNDAY - December 20

Environmental Work by Fred Krughoff. Space. 4579 Laclede.
Film: NINOTCHKA. Brown Hall Theatre, Washington U. 2:30 P.M. 75
Women's Tribal Gathering in Celebration of the NLF. Sheldon Memorial. 3 P.M. - All Day

MONDAY - December 21

Community Vegetarian Pot Luck Dinner. Space. 4579 Laclede. 6: p.m.
Painting, Drawing, Sculpture Show. Space. 4579 Laclede. 6:00 p.m.

TUESDAY - Dec. 22

Shelby Steele. Black Philosophy. Space. 4579 Laclede. 8 p.m.
Benefit Concert to free Brother Rayfield Johnson. Drama, Poetry, Music, with Black Artist Group. Sheldon Memorial. 8 p.m. $1.00.

WEDNESDAY - December 23

Ceramics. The World of Today's Potter. KETC - Ch. 9. 6:30 p.m. Earl McCutchen demonstrates clay work principles and skills.

THURSDAY - December 24

Film of the: "U.S.A.LE" by California filmmaker Matthew Mackenzie. KETC - Ch 9 9 p.m.

SATURDAY - December 26

Nutcracker Ballet. St. Louis Theatre, Kiel Opera House. 4:00 & 8:30

SUNDAY - December 27

Sketches Drawings, Jerry Bernstein Dec. 27 & 28. Space. 4579 Laclede. All day
Nutcracker Ballet. See Dec. 26.

MONDAY - Dec. 28

Exhibit: Photography in Print Making (Dec. 28 - Jan. 10). Steinberg Center. 2nd Floor. St. Louis Univ.
Vegetarian Pot Luck Dinner. Space. 4579 Laclede. 6 p.m.

TUESDAY - December 29

Benefit Concert to Free Brother Rayfield Johnson. See Dec. 22.
Alice Cooper. Rainy Daze. 4400 Olive St. Road 8 - 11:30 p.m.
Readings of Original and Dramatic Poetry. Space. 4579 Laclede. 8 p.m.

WEDNESDAY - December 30

Ceramics. The World of Today's Potter. KETC - Ch. 9. 6:30 p.m. Earl McCutchen demonstrates clay work principles and skills.

THURSDAY - December 31

Five Tomorrows. KETC - Ch. 9: 7:30 p.m. Kurt Vonnegut, Jr. will introduce and comment on the following films: THE SCREAM (Italy), THE OTHER SIDE (Belgium), THE FALL OF VARENA (Italy), FASTER, FASTER (France), and SILO (Australia).

SATURDAY - January 2

For [illegible] Black Artist Group events during January, call F[illegible]906.
For [illegible] on Space events for January stop by 4579 Laclede Ave. (east side of Euclid) for program.

MONDAY - January 4

Japanese Art: Traditional Water Colors from Japan and Children's Art from Nagano. Meremac Community College Library. Free.
Film: "8½". Wohl Cafeteria, Washington U. 8 p.m. .25

TUESDAY - January 5

Film: LA DOLCE VITA. Kaleidoflick Room. Instructional Resources Bldg., Florissant Valley Junior College. 6:30 p.m. .50
Film: THE TITTICUT FOLLIES. Room 101, Life Sciences Bldg., Univ. of Missouri St. Louis, 8 p.m.
Filmboard Hitchcock Film: THE PARODINE CASE. Wohl Cafeteria, Washington U. 8 p.m.
Gay Liberation Meeting. Public Works Gallery, 396 N. Euclid 8 p.m.

WEDNESDAY - January 6

Film: BLACK ORPHEUS (Campus). Room 101 Life Sciences Bldg., UMSL. 8 p.m.
Film: DIABOLIQUE. Wohl Cafeteria, Washington U. $.75.
The Black Frontier. Television film series on role of blacks in settling the American West. KETC - Ch. 9. 6 p.m.

THURSDAY - January 7

Filmboard Hitchcock Film: SHADOW OF A DOUBT. Wohl Cafeteria, Wash. U. 8 p.m.

FRIDAY - January 8

Film: IN THE HEAT OF THE NIGHT. Room 101, Life Sciences Bldg. UMSL. 7 & 9:30 p.m.

SUNDAY - January 10

Film: MARAT SADE. Room 101, Life Sciences Bldg. UMSL. 1:30 p.m.
Film: BLACK TIGHTS. Steinberg Theatre, Wash. U. 2:30 p.m.

TUESDAY - January 12

Gay Liberation Meeting. Women's Bldg. Lounge. Wash. U. 8 p.m.

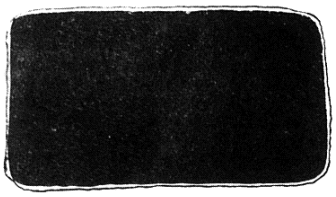
WEDNESDAY - January 13

Film: BLOW UP. Room 10, Life Sciences Bldg. UMSL. 8 p.m.
Film: THE FIFTH HORSEMAN IS FEAR. Kelly Auditorium. St. Louis Univ. 7 & 9:30 p.m. $.50.

THURSDAY - January 14

Abortion Debate: Dr. Vavra vs. Dr. Comas. Sesquicentennial [illegible] Student Center. St. Louis Univ. 8 p.m. $1.00 gen[illegible] St. Louis U. people.

TUESDAY - Jan[illegible]
Australian Ballet [illegible] QUIXOTE. Kiel Opera House. 8 p.m.
Gay Liberation [illegible] Tuesdays.



Cairo is a small town in southern Illinois (farther south than Richmond, Virginia). It is half black, half white and almost totally segregated. It is a poor town, but what wealth exists is in white hands. For the past year a boycott of white stores has been conducted by the United Front, a local civil rights group. The boycott has led to a series of bloody confrontations. Last week three friends of the Outlaw went to Cairo to show their support for the United Front.

This is what they saw.

CAIRO

Three of us, two white, one black, arrived in Cairo at about 3:00 Saturday afternoon. We went directly to St. Columbus Church, a center for the United Front.

There were about 100-150 people inside, mostly black. The purpose of the meeting was to prepare for a march to enforce the United Front boycott of white owned stores. This particular march would also test a new Cairo ordinance which restricted picketing. The meeting broke up at about 4:00 and the people began to pile into old automobiles for the ride downtown to the picket site.

When we arrived downtown we could find no place to park. The pickets were already beginning to form. Local Cairo pigs in riot gear armed with rifles were everywhere lining the street and kneeling in between the buildings. White people, whole families, were standing and watching across the street from the picket line.

We had to go about three blocks from the picket site to find a place to park. As we walked towards the site we could see that something was happening.

We could see twenty pigs take two blacks out of the picket line and beat and kick them. Some of the other blacks in the line gathered around the pigs and yelled and shouted, asking why he had been arrested. Charles Koen and other United Front marshalls directed the people to continue to march. They did so and the two blacks were arrested.

Suddenly the cops in between the buildings began shooting their rifles in the direction of the back streets. Other pigs began running in between the buildings shooting. We couldn't see what they were shooting at. We were looking between the buildings at action going on in the streets behind the main street.

A white truck with two blacks in it drove down the main street. Some cops, their guns drawn, stopped the truck. They opened the door of the truck and began beating the men inside. They had night sticks in one hand, pistols in the other. The blacks in the truck had no idea what was going on.

We kept walking down the main street while watching the pigs in between the buildings shoot down the back streets. We met some reporters from Ebony and asked them what had started the shooting. They said that white vigilantes had started firing at the main street, probably in the hope of panicking the police into firing at the black picketers.

What we saw next corroborated their story. In between the building we saw four pigs leading a white man in our direction. The man was about six feet tall and heavily built. He had his hands over his head and he was 'covered' by the pigs who had their rifles pointed at his back. Later we learned that only two white men were arrested that day – both ministers from the United Front, neither matching the description of the man we saw.

During these events blacks were being taken out of line, beaten and arrested by the pigs. Charles Koen tried to keep the picket line moving throughout the chaos. Finally Koen said 'evacuate.' The picketers began to disperse and return to their cars and go away. This was at about 4:10.

The crowd of whites watched this scene as they might have watched the 4:10 train go through town. They didn't seem surprised, excited or angered by it. Occasionally they made comments like 'they got another one' as they watched the arrests and the beatings. There was no glee or excitement in their voices when they said these things, nor was there any shock or dismay. They seemed to view it as a regular Saturday afternoon event on the main streets of Cairo.

By 4:15 State Troopers arrived and announced that downtown Cairo was being closed. People slowly began to leave the area. That is what we saw.

This is what we were told by members of the United Front.

ARREST OF REVEREND HARRIS

Reverend Harris is a white minister with the United Front. As he drove towards the picket site he saw a black friend of his named Whitfield being dragged out of the line by two pigs. They began beating him. Reverend Harris got out of his car and started to walk towards the pigs who were beating his friend. One of the cops pointed his rifle at Reverend Harris and told him to get back into his car. As he bagan to do so, the chief of police said, 'No. Don't let that man go. Arrest that man.' Reverend Harris was arrested and beaten.

A black man named Hill was driving his car toward the demonstration. As he turned on the main street the front tire of his car was struck by a bullet. His car went out of control, crashing into the side of the street. Hill was taken to the hospital by some of his friends and treated for internal injuries. As he walked out of the hospital, he was arrested.

THE SHOOTING OF THE DEPUTY SHERIFF

A black man and his son were driving down one of the back streets near the picket site (they were not going to the demonstration). Suddenly they heard a shot and the son saw a white pig fall to the ground. He said, 'Look Daddy, that man's been shot.' The black man stopped his car to see what had happened. Suddenly the doors of their car were opened by pigs and they were dragged out of their car. Both the black man and his son were badly beaten. The son was taken by the police and arrested. His father was left beaten next to his car.

Leon Dent, a black leader of the United Front, has been arrested and charged with this shooting. United Front people told us that Dent was marching in the picket line when he was arrested. They say he was on the picket line at the time the shooting occurred.

GETTING READY

We went to the Rectory of St. Columbus Church after the picket. We arrived at about 4:30. It was almost empty. I asked a young black man where everyone was.

'They're getting ready,' he said.

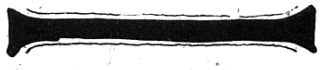
'If you want to leave Cairo, leave now because tonight all Hell is going to break loose.'

Just then three black men entered the Rectory with carbines in their hands wearing ammunition belts around their waists and shoulders.

We left Cairo at about 12:30 that night. No other shooting occurred while we were there. But everyone was ready. We spent the rest of the evening in Pyramid Court, a black housing project which has been the scene of many of the battles of Cairo. Pyramid Court is an armed camp. Whites like ourselves can enter only with black escorts and only after giving an elaborate code to the guards inside. The walls of the project are riddled with bullets. Entrances are sand bagged. Even the rooms inside are bullet scarred.

I asked a United Front leader how people could live under such conditions. He said everyone was armed and prepared for war.

'The sisters are armed. The brothers are armed. The young are armed. The old are armed.'

Then he pointed out the window of the room where we were talking towards an old man sitting in a rocking chair behind an automobile. The man looked about sixty-five. As he rocked, he held a sixteen guage shotgun between his legs.

We don't know whether what is going on in Cairo should be called revolution or civil war or race war. We do know that the United Front is not playing games.